THE APOLOGIE FOR THE CONFORMABLE MINISTERS OF *ENGLAND*,

For their Subscription to the present *Church Gouernement*.

Wherein is handled two things,

THE FIRST IS,

¶ That the setting vp of the Primitiue Church Gouernement, vnder a Christian King is not a matter of necessitie, and this is prooued by twentie substantiall reasons.

THE SECOND IS,

¶ That the Gouernement of the Church as now it standeth, differeth not from the Primitiue Gouernement, but onely in one materiall and necessarie circumstance.

Written by IOHN FREEMAN, *Minister of the Gospel.*

LONDON
Printed by *VV. Stansby* for *Nathaniel Butter*, dwelling in Pauls Church-yard by Saint *Austins* Gate.
1609.

To the Right Reuerend Fathers in God,

RICHARD, by the Grace of God Lord Archbiſhop of Canterbury, Metropolitane and Primate of all England And to THOMAS, by the ſame Grace of God, Lord Biſhop of London, All grace and peace in Ieſus Chriſt.

I Doubted with my ſelfe, Right Reuerend Fathers, very often, and long, whether I ſhould euer publiſh, or bring into the open light, this long ſince written Apologie, and defence of mine. I ſaw that our brethren differing from vs in the opinion of Church-gouernment, were, with the Religious, and the worſhippers of our time, the men of greateſt eſteeme. I ſaw that they were men of ſincere liues and of ſingular labour, and bleſſing in the Church of God. I feared, yea in a true cauſe, to open my mouth againſt them: leaſt I ſhould bee counted a temporizer, and an enemie to all righteouſneſſe, and to the Church of God. I feared mine owne defence, for feare of their offence. I feared leaſt mine opinion, how ſound ſoeuer, would bee ſo ouerſwayed by their authority, that it would be cleane condemned; or ouerwaighed by their eſtimation, that it would be vtterly contemned. If the light of the trueth by my poore labours preuailed, and that I were made an inſtrument to diſcouer their errour, I feared (though without reaſon) leaſt I ſhould adde affliction to their bonds: a thing which my ſoule neuer tooke pleaſure in: or elſe, that whiles I ouerthrow their error, I ſhould ouerthrow Religion it ſelfe, which was cloſe couched, and as it ſeemed

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inextricably combined, and conioyned therewith. For Sathan had so sowed this error, (a subtill tricke of that olde Nouatian, and Angel like Deuill,) in almost all the religious and professors of the lande, that religion it selfe seemed to liue, and to die therewith. Yea my selfe, before authority inforced mee with *Lyncens* eyes to looke into this opinion of theirs, was so farre carried with the regard thereof, that I rather chose to erre with such men, then to thinke the trueth with the present estate: the very reuerence of the men, made me to reuerence the verie error of the men, and then no meruaile if I did easily consent to ouerthrow that, which my selfe had once holpen to build vp: But when I saw that howsoeuer I ought to reuerence such men: yet that I ought to reuerence, incomparably more the trueth, and glory of God: When I saw that my long silence, did not redeeme their silence, that the holding of my peace, did not giue them peace: that to be silent did do them no good: but to speake might do them some good, for it might resolue them. When I saw that they were condemned for their error: and my selfe, and my brethren were condemned for the trueth, so that their sincerity could not vphold religion, because of their silenced error: nor our truth, because of mens blind and wilfull, and too too vncharitable erring. When I saw that their false opinion ouerthrew their ministery with the state: & mens false opinions concerning vs ouerthrew our ministerie with the ~~contrary~~ : so that in all places, and euery where, religion was like to fall to the ground: I thought it high time now, if euer (not weighing what once I thought, but what now, I plainely see, and knowe) religion it selfe, and the trueth of God so requiring to cleere our selues in the open hearing, and sight of the world, and to let all men know, that we that haue subscribed to the present Church gouerment, haue not done it of humane infirmitie, as they would seeme to thinke, that are the most charitable among them: much lesse haue we done it as temporizers, to raise our selues to worldly honor: or as Apostataes, and turne coates,

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to enioy the riches, and the fat of the land: but from a full perſwaſion of knowledge, and from tried, and approoued grounds of the worde, which what they are, we offer by this Apology to the view of the world, and to be looked into both by our aduerſaries, and by our friends: not now any longer ſtanding in feare of the enuious man, if as *Vliſſes* vnder *Aiax* ſhield: ſo I, religion, and the truth of God, (as in moſt humble wiſe I craue and moſt confidently hope,) may be hidden and ſafe kept, vnder your Lordſhips moſt able, and honorable protection. And ſince I haue ventured ſo far vpon your Lordſhips deſired, but not deſerued fauour, as to become troubleſome to you, with the defence, of this my defence: Let it not I beſeech you ſeem vnpleaſing or vnſeemely in your Lordſhips eies, if I intreate in the behalfe of our enemy-brethren, that they may haue free liberty to vſe the preſſe, if they meane to make anſwere to this Apology and anſwere of ours. I feare not leaſt theſe reaſons of mine ſhould proue like ſmall wines, that pleaſe better in the tuſting, then in the drinking. No my very hope is, that if they doe but reade them, they will reliſh them. But if they ſhall attempt to diſſolue them: they will reſolue them, and that they will not finde them to be hay, or ſtraw, or ſtubble, builded vpon the foundation Chriſt, but pearle & pretious ſtone, & pure gold, which the more it is tried, the purer it wil be. And thus my hope is, that by me the weakeſt & vnableſt man of the Church: the Church, and we the condemned men of the Church, may keep our innocency: and our brethren, if they be not obſtinate may be reſolued, and we with them inioy in the Church, our mutuall, and long wiſhed: but too too long broken, and diſcontinued peace: which God, who onely is able, and is the Author of peace, by this of mine, or ſome other more effectuall work, effect and work, in his good, and ſpeedy time, for Ieſus Chriſt his ſake, to whome be all honour giuen and euerlaſting praiſe, both now and for euer, Amen.

Your Lordſhips moſt humble to command.

IOHN FREEMAN.

To the Reader.

CHristian Reader, change in gouernors & gouernments, is a thing so vsuall with God and men, that euen the heauens and the earth often haue had experience thereof. For in the heauens hath the Lord set vp a new King to raigne ouer all the powers of heauen: ouer the principalities and the glorious thrones, ouer al the Angels of God, and ouer all the soules of the iust: yea ouer all the Kings and kingdomes of the earth: and ouer all the people of the world. Yea, this King hath the keyes of hell, and of death, and this new King whom God hath set a Lord and king ouer all, is the Lord Iesus, a man taken from among men, yea out of the dust of death, and out of the graue. Him hath God lifted vp (with showting, and the song of the Trumpet, with great honour and exceeding glorie and ioy) into the heauen, and set him vpon his right hand, and established him an euerlasting Lord and King: and this is hee whome now all the Angels and powers of heauen do worship, whom all the soules, and spirits of the dead that liue, do worshippe as the King, and prince of God: and this all kings of the earth worship, and fall downe before him, and licke the dust at his feete. And that the Church on earth might haue experience of this changeable estate, Christ that once deputed the Elders of the Church, to gouerne for him that part of his Kingdome on the earth, that wee call the Church, hath in steade of them, set vp the Kings, and the princes of the earth to rule, not onely the weale publike, but the Kingdom of Christ on the earth, which is the Church of God. If thou askest when this change was made, and when this ruling power was translated from the Church to the

King:

King: this booke will answere thee, and tel thee, that when Kings became Christian, they gained a kingdom on earth, that they lost before euen a kingdom ouer the kingdom of Christ, and besides, a kingdom in heauen, where they that raigne well, being Kings on earth, shall raign also Kings in heauen with Iesus, that Lord and mightie King. If thou askest what word there is to warrant this change: it will shewe thee, that it is warranted by the spirit of Prophecie, that spake in Esay *the Prophet, that foretold, that* Kings should be nursing Fathers, and Queens nursing mothers *to the Church, to feede vs not onely with the word, but the sword: that is, to rule and gouern prudently, as* Dauid *did the Church of God. If thou askest the reasons of the change this booke will yeelde thee twenty at the least, to resolue thee of this point: it will let thee plainly see, that the power to rule, that once was in the Church when Kings were not yet Christians, is now, that Kings are become Christians, departed from the Church, & deuolued to the Christian Kings, as to the proper owners & right heires of so great a power. And here I must tell thee, that this doctrine, as it hath many enemies, that for want of eye-salue, cannot see into the end of the Primitiue gouernment abolished: so it hath many friends, men of a nimbler eye and quicke sight, that dare vphold it with the best member that they haue. And that in one view thou mightest see both the friends and the foes, I will in a word set them before thee. The principall enemy of this doctrine is the Pope, who hauing seazed vpon the Kingdome of Christ, holdeth fast the power, and exerciseth the gouernment of the Church ouer the Kings, and the princes of the earth, and holdeth opinion, that the power that Christ gaue to his Church to gouerne and to rule, is perpetuall, and that it may not be taken away from the Church by any of the kings of the earth. This opinion of his, is seconded by the Brownists, and by our brethren Ministers, that are silenced, because they claime this power as their right in the name of Iesus, and will not yeeld it to the King: as if Kings in this light of the Gospel could be hooded as they were in the dayes of darkenesse. or if Kings that shooke off but lately the yoke of the Pope, would againe put their neckes vnder the yoke of the Eldership: but so*

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our brethren beleeue, and so they had, as the Pope that the power to rule that was giuen to Peter and to the primitiue Church, is perpetuall: and that it may not be taken away there-from, nor bee with held there-from, by the kinges of the earth without their greate sinne: and this opinion of theirs and of the Pope, is esteemed with the Christian professors of our time as the onely truth of god as if popery, were the onely true and sound religion, and these are the enemies of this opinion of mine: the friendes of this opinion were Cranmer, Ridley, Latimer, and the rest of the Martyrs, and the whole Church of England in the dates of King Henry the eight, who with one voice did yeeld vnto the King the whole power and rule ouer the Church of England: yea the same power ouer the Church that was in Dauid Salomon, & the rest of the godly kings ouer the Church of Iuda, & to this they subscribed in the Article of the Kings supremacy, & this opinion is that which is secoded by our Bishops, vpheld by our gratious Prince, subscribed vnto by vs, the peaceable, and orthodox Ministers, and now defended in this my booke: that derogateth the ruling power from the Pope, that he inioyeth: that derogateth the ruling power from the Church, that the Primitiue Church had: that doth not arrogate this power to any of the Ministers of the Church, but ascribeth it wholy vnto the King, as the vicegerent of Christ, for the gouerning of his earthly kingdome. Now Christian Reader whither it be better to erre with the Pope, and the abetters and friends of the Pope, or to thinke the truth with the Church of God, Iudge thou, and Iudge as thou shalt haue cause, when thou hast heard, or seene, what I haue said in this behalfe: and God giue thee a wise heart to see, and to Iudge aright.

Thine F. F.

THE APOLOGIE OF THE *Conformable Miniſters of England, for their Subſcription to the preſent Church Gouernement.*

CHriſtian brethren, let it be lawfull for mee by your fauourable leaue, with the ſame words to ſpeake vnto you, with the which the holy Apoſtle, once ſpak vnto the Chriſtian Corinthians: ſaying, let a man ſo eſteeme of vs, as of the Miniſters of God, and the diſpoſers of the manifold myſteries of Ieſus Chriſt. And howſoeuer ſome others eſteeme of you & you eſteeme of your ſelues, to be only cõſcionable, and the friends of God; in that you haue offered vp your Liberties, and Liuings, for the diſcipline, and the libertie of the Church: and doe iudge of vs that haue ſubſcribed, to bee but time ſeruers, and men pleaſers: yet doe vs (we beſeech you) this fauour, to thinke that we haue read, and in ſome part doe know, the Scriptures as you doe: at the leaſt we know this, that if a man hath once taſted the good word of God, and the powers of the life to come, and hath bene enlightened, and partaker of the holy Ghoſt: that if ſuch a one fall away, it is impoſsible that euer he ſhould be renued by repentance. And then if knowing theſe things, wee ſhould for filthy lucres ſake, ſpeake things that wee ought not, or againſt the open light of our conſcience, ſubſcribe to open, and manifeſt darkeneſſe then might you well condemne vs indeed: yea our owne conſciences would condemne vs in the ſight of God. But we hope to be approued of God, vnto whoſe

iudgement ſeat we appeale, from ſo vniuſt iudgment of Chriſtian men: & in the meane time, we haue labored by this our Apologie, to ſhew our ſelues approoued to your ſelues, and to the whole Church of God: and to let you ſee with how vniuſt iudgement, we are condemned for ſubſcribing to the preſent Church Gouernment, and for entertaining the impoſed ceremonies of this our Engliſh Church. And though loth, (becauſe we would not be thought to ſpeake for *Baal*,) yet from the bitternesſe, and very griefe of our heart, as men weary of hearing, and bearing ſuch things, we haue at laſt conſented, to draw forth out of our ſecret boſomes, our hidden motiues, and to lay open our priuate reaſons, which being ſecret, kept inward peace; but being not open, haue gotten no good report. And herein dealing plainely, as in the ſight of God, we lay open, and vnfold our ſelues to the world, that our aduerſaries ſitting as iudge ouer this our cauſe, might giue ſentence ouer vs, according as we ſhall cleare, or not cleare our ſelues, by this Apologie, and defence of ours: which that we might the better make, wee muſt remember according to their two fold accuſation, to anſwere firſt, (which wee intend if God permit) for our ſubſcription to the preſent Gouernment: and ſecondly, to anſwere for our taking vpon vs the vſe, of the lawfull, and laudable ceremonies, that by authority are eſtabliſhed in this our Engliſh Church. And firſt, to anſwere to the firſt, I plainely find, concerning our Church Gouernment, two diuerſe ſorts of people, differing in their iudgement, and manifeſtly oppoſed one againſt the other: the firſt ſort whereof, are they that ſome call Nouelliſts, and ſome call Puritanes, but vpon what ground I know not: for mine owne part, I call them, and count them, our Chriſtian brethren, though in this particular they differ from vs, and are men poſſeſſed with an other opinion, then we are: and the opinion of theſe men is, that in the Primitiue Church, there were ſet vp by God, as gouernours of the Church, neither Archbiſhops, nor Biſhops: neither Archdeacons, nor Deacons: neither Commiſſaries, nor Officials: neither Kings, nor Princes: for that they might haue added in like manner: but the whole ſway of the Church Gouernment, was committed vnto the Miniſter in euery Church, and to certaine godly and choice men of the Church, which were called Elders, who iointly with the Miniſters were to ouerſee the flocke of Chriſt: to cenſure, and puniſh by excommunication, the notable, and the obſtinate ſinners: and to bee

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custodes vtriusq; tabulæ, that is, to bee holy meanes to see, that either table of Gods law were diligently kept and obserued of the whole Church of God. Such a Gouernment (say they) was there set in the Church of God, by the spirit of God, and by the power of Iesus Christ: and such a Gouernement say they, now is to be set by the same power of God in euery particular Church of the world. And this is that godly shew, and that plausible reason of theirs, whereby we were carried very farre in our affections to imbrace, and incline to that opinion, and iudgement of theirs. Now in a contrary opinion to this, are our reuerent Bishops, the very Fathers of the Church, and the rest, which are the greatest part both of the Vniuersities, & the whole land beside: and these hold that no such Gouernment was in the Church, and yet that albeit such a Gouernement were established in the Primitiue Church, as hath by them beene spoken off: yet the same was not thereby necessarily imposed, vpon this our Church, and all other Churches of the world. Onely that it was for those times, and then necessary, when persecution oppressed the Church: but vnder a Christian prince, and in a publique weale, imbracing from the King, to the Pesant, the Gospell of God, that it was arbitrary, and at the pleasure of the Prince to be held still, or to bee disanulled, as was most behouefull for the whole land: and this is that opinion of theirs, that (inforced better to consider) we haue looked into, and as we verily thinke vpon sounder iudgement, and vpon better, and weightier reasons we haue of late yeelded vnto: and as the truth of God together with them imbraced, and now come forth, in this our publike Apologie to answere for, against the gainesayers, and reprouers both of them, and vs. And heere (because we that desire not to be wronged by them, would in no case wrong them) we willingly yeeld vnto them this, that for the ouerthrow of this present Church Gouernement, they haue in some sort shewed, that this of ours, and the Primitiue Church Gouernment, doe not iumpe both together; nor in euery particular name, and circumstance agree: but whither the Primitiue Gouernment were perpetuall, and of necessitie to bee imposed vpon all Churches, & people of the world, as the Word and Sacraments were; in that point as we verily thinke they haue vtterly failed: and therefore we haue vtterly fallen away from them. And indeed brethren, they that will thrust vpon a land, a newe kind of Church Gouernement, and that in the name, and autho-

rity of the Lord Iesus: They that by the authority of God, would cause the King to lay downe his power, and authority, and intertaine that which they say to be of the Lord, & to alter, and wholly to chaunge, all his politicie Ecclesiasticall: They that will inforce the Lords, the Peeres, and the Princes of the land, which are otherwise aboue, and set ouer all, next vnder God, and the King, to submit themselues, not onely to be taught, but to be gouerned by their particular Ministers, & by Laymen of baser allay, though they haue the name of Elders put vpon them: and so cause all men now to stoope to them, as once they vnlustily and vnwisely did, vnto the Pope, vnder the name of Christs Vicar, and by the thunderbolt of excommunication: They that will constraine the Lord Bishops, & others interessed in the patrimony, & power of the Church, to lay down al their power, & present right, & that in the word of the liuing God, & by the cōmandement of the great, and euerlasting King: They that will haue all Ministers (as once *Thomas* of Becket foolishly did, for the vpholding of the Romish Church) together with them, for the vpholding and bringing in of the Primitiue Church Gouernment, striue against the commaundement of the King, and lay downe their liuings, their liberties, and their liues, (as once the Martyrs did, for the testimonie of the Gospell of Iesus Christ:) had neede to come mightily armed, by the two edged sword, which is the word of God, and is able indeede, and of power, to subdue all things: and from thence by demonstratiue, and vnanswerable arguments, to perswade thereunto: and to shew, that such a gouernment once there was, and that such a gouernment, being perpetually imposed vpon all people, by the liuing God, is vnder the paine, and curse of God, to be retained where it is, and intertained where it is not. For this we hold, that wee are not bound to refuse the present Gouernement wherein we haue beene called, and whereby wee haue beene richly blessed of God: nor necessarily to imbrace that offered by you: nor for the imbracing thereof, nor bringing of that in, to aduenture to open daunger, our Liues, Liberties, or Ministeries, vntill you haue demonstratiuely proued, that this onely discipline, and besides it no other, is permitted, nor commanded of God, perpetually to be in vse, in all Churches, and ages for euer. Now this we must tell you brethren, that you haue not done, yea in steed of prouing this, which was your parts to haue done: hauing shewed that it was once in vse (whereupon you insist,

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and wherein very eloquently, and copiously you dwell, to the poſſeſsing of the Reader, with a very full perſwaſion, that your aſſertions are grounded wholy on the word of God) hauing I ſay, ſhewed, that it was once in vſe, you require vs to ſhew where it was firſt, or laſt, or at all aboliſhed: which is, when you faile in proouing the affirmatiue, to put vs (which is a hard prouince indeed, and a heauy taske) to proue the negatiue. Nay in requiring vs to ſhew, being once in vſe, when it was aboliſhed (that is ſo taken awa, as that it might neuer be in vſe againe) is a further matter, then in equitie you ought to deſire: or in reaſon we need to performe. For hereby you manifeſtly go about to draw from vs a moſt vnchriſtian verdit, and an open reproofe againſt all the Chriſtian Churches of the world, that heretofore haue, or at this preſent doe imbrace, the Primitiue Church diſcipline: a thing ſo farre from our hearts, as that it neuer once entred thereinto. No, reſpeake all peace vnto them, and wiſh them to proſper, and fare well with that their deſired, and wiſhed kind of Church Gouernment: and oh that there were a heart in you likewiſe, not to enuy our good, nor to trouble that peaceable eſtate; which by the manifeſt leaue, and approbation of God, we doe, by the ſame mercy and fauour of God, with them, inioy: which is the point that wee meane to labour in, and to ſhew, not that the Primitiue Church Gouernement is vtterly aboliſhed: but that it is arbitrary, and either may, or may not, bee retained in a Chriſtian Kingdome: which being once openly ſhewed, will vtterly cleare vs that haue ſubſcribed to this preſent Church Gouernment: ouerthrow your aſſertion, and cut the ſinewes of that Eccleſiaſticall diſcipline, that of neceſsity you would thruſt vpon vs: and vtterly take away the maine, and chiefe ground of your principall reaſon, which is this.

Such a kind of Church Gouernment as was vſed in the Primitiue Church, is to be ſet vp in this, and in all the Churches of the world:

But in the Primitiue Church, there was a ſpeciall kind of Church Gouernement exerciſed by the Miniſter and certaine choſen Elders:

Ergo, Such a Gouernement is to bee ſet vp in this, and in all Churches of the world.

The Minor part of this ſillogiſme, you ſtand very long vpon, to make the Reader beleeue, that your diſcipline is a part of the word and Goſpell of Ieſus Chriſt. But the Maior which is the maine part, that is falſe, and can haue no ſhow out of the word, with a prettie kind of rhetorike, you ſhift off, and paſſe ouer, and

thereby leaue it open to our bare deniall. To this therefore being the onely weake part, and wanting his armour of proofe, I meane to giue an assault, and making a breach here, to enter in, and to ouerthrow that, which you hold to be your strong, and inuincible hold, and to this point, to bring the whole force of my disputation, and by strong and inuincible arguments, to let you see, that the Ecclesiasticall discipline of the Primitiue Church, vnder a Christian King, is altogether alterable, and may wholly, either be changed, or taken away.

Reason I.

NOw for the better shewing hereof, I will compare, the Gouernment of the Primitiue Church, with an other Gouernment, altogether of the same nature, and like vnto that, I meane the Iewish pollicie, euen the Gouernment of their Church combined with their kingdome, by the iudiciall law: which was giuen vnto them by God, set vp in the middest of his owne people, charged vpon them perpetually by the commandement of God, in vse with them, in the dayes of *Moses*, the Saint of God: and after him, in the dayes of *Iosuah*, the faithfull seruant of God: and after them in the dayes of all the *Iudges* of the land, and after them, in the dayes of all the Kings of *Iuda*, which sprung vp successiuely one after another: euen vntill the vtter dissolution, and desolation of the Iewish Empire: all which notwithstanding, it is confessed by our enemies themselues, that this ciuill pollicie, and Iewish Gouernment, is not thereby of necessity, to bee brought in, and to be set vp, in this kingdome of ours, & in all other kingdomes of the world: and if a man from hence should reason thus, and say.

Such a kind of Pollicie, and Ciuill Gouernement as was in the land of Iurie, set vp there by God himselfe, and in vse for so many hundred yeeres together: such a kinde of Pollicie, and Ciuill Gouernement, ought to be in this our land, and kingdome.

Would not trow you, euery reasonable man, easily perceiue, how feeble, and weake this argument, and reason of his were? now altogether like vnto this was the Ecclesiast: call Pollicie of the Primitiue Church, which was in like manner giuen from Iesus Christ, set vp in the middest of the Christian Gentiles, Charged

ged vpon them for the vpholding of the persecuted Church, in vse with them, in the dayes of *Paul*, and other the blessed Apostles of Christ, and after them in vse in the Church of God for many hundred yeeres: euen during the whole time of the persecution of the Church, now he that from hence reasoneth thus,

Such a kind of gouernment was in the Primitiue Church, Ergo,
Such a kind of Gouernement ought to be in our Church:

Reasoneth as hee that saith,

Such a kind of Gouernment was in the Common-weale of Iurie, Ergo,
Such a kind of Gouernement ought to be in our Common-weale.

Now by the weakenesse of this latter, you may easily perceiue the falsenesse of the former. And indeed, if a Gouernment Ciuill, giuen by God himselfe charged vpon, and vsed by his own people, be notwithstanding alterable, and to vs altogether arbitrary, and a matter wholly indifferent: Then by the same reason, a Gouernment Ecclesiasticall, set vp by the spirit of God, and vsed in the Primitiue Church, is to vs in like manner arbitrary, and may be vsed, or not vsed, as best fitteth our Church, and Common weale.

Reason. II.

And yet further, I looke into the Iewish sacrifices: which being a part of the Ceremoniall law, together with the whole, were charged vpon the people of the Iewes, by the commaundement of God, in the top of mount Sinai: from that time forth, to bee vse, and exercised, of all Israel, from time, to time; from age, to age; throughout their generations for euer: all which notwithstanding, without reproofe, and that in the presence of God that dwelt in the cloud, that would not reprooue them for that their Sacrifices were not alwayes before him: and in the presence of *Moyses* the faithfull seruant of God, and in the presence of *Aaron*, the Priest of God: by the space of fortie yeeres in the wildernesse, (as *Stephen* sheweth in the Actes of the Apostles) they were wholly, and altogether omitted. Whence I gather, that if the Sacrifices of the law, which were a part of the visible seruice of God, being giuen, (as *Moyses* well saw) for the setled estate of the Church, might (without speciall licence, the generall commaundement being to the contrary) in the vnstaied, and wandering

ring eſtate of the Church, be lawfully omitted: then by the like reaſon, on the contrary ſide, may a ſpeciall kinde of Church Gouernment, (being no publique part of Gods worſhip, and but onely a fence, or a hedge for the ſame) giuen by God himſelfe, in, and for the dayes of the troubled eſtate of the Church, in the peaceable eſtate of the Church, vnder a Chriſtian King, be whol-
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the King, to the fitteſt eſtate
land and Church: euen as th
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Presbitery that is receiued of the reformed Churches, & which they deſire to be the Primitiue Gouernement? If ſo they hold, they deceiue themſelues, exceeding much, and all their followers. For the Primitiue Gouernment was in ariſtocratie: the chiefe ruling power being in the handes of the chiefe men of the Church, as the Apoſtles of Chriſt, and the Euangelists: but theirs is a meere democratie; the rule of the Church being equally partaked of their lay Elders, and Church Miniſters all equall, as they hold, in power to gouerne the Church: their Gouernment therefore is not the Primitiue Gouernment, but the Gouernment of the Apoſtles: with which our gouernment is more neerely proportioned then theirs: but they refuſe that as the Primitiue, leſt ours ſhould be more like to the Primitiue, then that of theirs.

And that which more is, they would make vs beleeue, that that of theirs was in vſe vnder the godly Kings of *Iuda*, and eſtabli-

shed by *Moyses* vnder the law, if it be so; why doe they not call their Gouernment, the Gouerment of the Iewish Church, rather then the Gouernment of the Primitiue Church? why doe they not call it aswell the Gouernment of *Moyses*, as the Gouernment of Christ? and the Gouernment of the law, aswell as a parcell of the Gospell? but they are afraid that this name would signifie vnto men the abolishing and determination thereof, aswell as

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till Gouernment of the Church (which is vnder the godly kings?)

But yet further I find after the *Sanedrim*, another, and a third kind of Church Gouernment rising vp instead of the abolished, that and taken away: and that was the Gouernment of the Primitiue Church: where the affaires of euery Church, were gouerned by the Eldership of the Church, as by the vnder officers of the Church: the Eldership was gouerned by the Euangelists: and the Euangelists by the Apostles of Christ, and this is properly called the Primitiue Gouernment.

This third kind, which was the Primitiue Gouernment, was with the next age changed: For the Apostles were taken away, and the Euangelists taken away, and of the Gouernment remained nothing but the very taile, and baser part thereof, which was the vnder Eldership, and instead of the Apostles, and Euangelists, rose vp Bishops to gouerne the eldership, & the succeeding Churches.

ring estate of the Church, be lawfully omitted: then by the like reason, on the contrary side, may a speciall kinde of Church Gouernment, (being no publique part of Gods worship, and but onely a fence, or a hedge for the same) giuen by God himselfe, in, and for the dayes of the troubled estate of the Church, in the peaceable estate of the Church, vnder a Christian King, be wholly omitted: much more altered, and changed, at the pleasure of the King, to the fittest estate, and the best behoofe, of the whole land and Church: euen as those citie walles, which in the dayes of warre, are diligently repaired, watched, and warded, may in the dayes of peace, be regarded lesse: yea wholly at the pleasure of the King be demolished, and vtterly ouerthrowen. I will not apply the similitude, onely this I say, that Poperie knew well how to abuse the edge of the Ecclesiasticall sword, that in the dayes of the Church warre, was put into, and after that left in hand, to the cutting of the Emperours throat, to the paring away, and impairing of his authoritie, and the vtter subduing of him: and to the repairing, or rather building vp of the Popes Supremacie: the Lord giue euery man a wise heart to applie it, and to consider what I say.

Reason III.

And here becausse they precisely presse vpon vs the iumping with the Primitiue Gouernment, I would faine know, which they hold to be the Primitiue Gouernment. Doe they hold the Presbitery that is receiued of the reformed Churches, & which they desire to be the Primitiue Gouernement? If so they hold, they deceiue themselues, exceeding much, and all their followers. For the Primitiue Gouernment was in aristocratie: the chiefe ruling power being in the handes of the chiefe men of the Church, as the Apostles of Christ, and the Euangelists: but theirs is a meere democratie: the rule of the Church being equally partaked of their lay Elders, and Church Ministers all equall, as they hold, in power to gouerne the Church: their Gouernment therefore is not the Primitiue Gouernment, but the Gouernment of the Apostles: with which our gouernment is more neerely proportioned then theirs: but they refuse that as the Primitiue, lest ours should be more like to the Primitiue, then that of theirs.

And that which more is, they would make vs beleeue, that that of theirs was in vse vnder the godly Kings of *Iuda*, and estab-

shed by *Moyses* vnder the law, if it be so; why doe they not call their Gouernment, the Gouerment of the Iewish Church, rather then the Gouernment of the Primitiue Church? why doe they not call it aswell the Gouernment of *Moyses*, as the Gouernment of Christ? and the Gouernment of the law, aswell as a parcell of the Gospell? but they are afraid that this name would signifie vnto men the abolishing, and determination thereof, aswell as the chaunge of the other Iewish Pollicie.

But to come to my intended purpose, I find diuers sorts of Church Gouernments, & all of them with times changeable, the first Gouernment was that of the Iewish Church vnder the godly Kings, who (without Presbetry of the reformed Churches) gouerned their Churches in all godlines, & peace, only by their authority ciuill: and this their Gouernment was with the peaceable dayes of the Church chaunged into the Gouernment vnder the *Sanhedrim*, who in the dayes of the heathen Kings (that gouerned the weale publike, but persecuted the church) rose vp to gouerne the dispised church, by another, & a new kind of pollicy: only, & meerely Ecclesiasticall & here a little stay with me, and consider what chaunged the first Gouernment Temporall of the Kings, into the second Gouernement Ecclesiastical, vnder the *Sanhedrim*, was it not peaceable dayes turned into persecution? & then why may not persecution turned into peaceable dayes, change the second, into the first, the Ecclesiastical Gouernment of the Church, vnder the eldership (which was that of the *Sanhedrim*) into the ciuill Gouernment of the Church (which is vnder the godly kings?)

But yet further I find after the *Sanhedrim*, another, and a third kind of Church Gouernment rising vp instead of the abolished, that and taken away: and that was the Gouernment of the Primitiue Church: where the affaires of euery Church, were gouerned by the Eldership of the Church, as by the vnder officers of the Church: the Eldership was gouerned by the Euangelists: and the Euangelists by the Apostles of Christ, and this is properly called the Primitiue Gouernment.

This third kind, which was the Primitiue Gouernment, was with the next age changed: For the Apostles were taken away: and the Euangelists taken away, and of the Gouernment remained nothing but the very taile, and baser part thereof, which was the vnder Eldership, and instead of the Apostles, and Euangelists, rose vp Bishops to gouerne the eldership, & the succeeding Churches.

And therefore which way ſoeuer I looke, I ſee with the times all Church Gouernements chaungeable, yea chaunged: that of the Kings was chaungeable, yea chaunged: that of the *Sanhedrim* changeable, yea chaunged; that of the Primitiue Church (which is the point I ſtand vpon, and maintaine in this my booke) changable, yea changed; and why may not the latter, which is but the taile of the former, be chaunged, as well as the former? why may not the one halfe, as well as the other halfe? the whole, as well as the part? the Elders as well as the Apoſtles, and the Euangeliſts of Chriſt? or what vnchangeable nature haue the Elders, aboue the Apoſtles, & Euangeliſts of Chriſt? or this peece more then all the other Gouernments had? All this ſpeaketh, that Church Gouernments are things different, and indifferent, according to the times, and that they muſt all ſerue the times: and the times, and they ſerue the Churches: and not the Churches ſerue them.

And here obſerue with me, that if the officers of the Primitiue Church (who onely might adminiſter the Church cenſures) be alterable: then the cenſures alſo of the Primitiue Church, are alterable as well as the officers are.

Reason IIII.

BVt here, I heare them ſay, that God in not ſufficing of other, inſtead of the former Apoſtles, and Euangeliſts, hath by his ſpeaking worke ſhewed his pleaſure, and will; for the aboliſhing of that kind of Gouernment, and leauing onely Paſtors, and Elders to abide in the Church, hath left them as examples, and patternes for vs, thereby to faſhion vnto our ſelues, and to forme for euer, the Gouernment of all our Churches. Very well, by the ſame reaſon I ſhew, that the Lord not ſufficing in many Churches of our land, able Miniſters, and godly Elders for the Gouernment of their particular Churches, hath by that his manifeſt, and reuealing ſpeaking worke, in like manner, ſhewed his pleaſure, for the aboliſhment of their rule, and Gouernement in thoſe particular Churches. And then if God by his ſpeaking worke, hath let the world ſee, that he will not haue theſe particular Churches to be gouerned by Paſtors, and ruling Elders, as the Primitiue Church was, then from thence we can farther ſee, by this light, that God hath given from heauen, that the ſame is the reaſon of the whole, and the part, and if it may by Gods oracle, and voice, ſpeaking in his worke, be changed in ſome Churches:

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then as well in other some, and so by consequent in euery Church of the land. For God speaketh as well by his worke, as by his word, and this word of God in his worke going before, and speaking, and directing vs, is euer to be followed, and hearkened vnto, when there is no direct commandement vnto vs for the contrary, as the case standeth in this matter now in hand, as we presently meane to shew, if God permit.

Reason V.

And here I might stand to shew how many things may alter the Gouernment of God; and first I find that it may be altered by a contrary dispensation from God: as the law of *Moyses* by the comming of Christ, and by the establishment of the Gospel of God: secondly it may be altered by the worke of God, abolishing it quite and cleane, as the Gouernement by the Apostles. Thirdly by necessitie, which maketh many things lawfull, which were otherwise vtterly vnlawfull, for that made it lawfull for *Dauid* to eate of the shew bread, and for the Disciples to plucke the eares of corne, on the Sabboth day. Fourthly, by the troubles of the land, and Church, in which case it was lawfull for the *Machabees* to fight on the Sabboth, and to breake euen a morall commaundement. Now what if I should step one step farther, and say, that it might vnder a godly prince be chaunged also by the consent of the land, and Church? fearing great hurt by retaining of it, (which they euidently sawe in the Popish Church, armed with the Ecclesiasticall power) seeing also much inconuenience thereby, in those places of the world, where it was imbraced: and lastly, that it could not stand with the Kings Supremacy, and the present estate, without a wonderfull, and adangerous alteration, and chaunge: which are reasons altogether equiualent, either to present troubles, or to vrging necessitie: And reason in this case, as once Christ reasoned in another, not altogether vnlike vnto this, & say? that pollicies were made for men, and not men for pollicies: that Gouernments of lands, and Churches, were made for the vpholding of lands, and Churches: and not lands, and Churches, for the vpholding of Gouernements. And that all Gouernments whatsoeuer, must of necessitie giue place to the health, and good estate of their land and Church: and what if I should subscribe to this position? were I (thinke you) worthy of so great blame, as is laid

vpon me and others, for doing so? But I meane not to ſtand vpon this, we haue other, and other manner of reaſons, to beare vs on, and to iuſtifie our ſubſcription, then this is, although for mine owne part, I ſee not how to anſwere this.

Reason VI.

BVt to omit theſe generals, and to come to the particular Church Gouernement in queſtion: I ſee they vrge the example, but I looke into the commaundement, that muſt warrant, and ground the example: and I finde in all the word, not one word, for the perpetuity thereof. In the fourth Chapter to the Epheſians, verſe 11. 12. 13. The Apoſtle reckoneth vp preciſely, the particular officers, that Chriſt hath giuen vnto his body, which is the Church, for the edifying thereof, vntill wee come to a perfect man, euen vnto the full meaſure of Chriſt, full growen: which onely ſhall be at the reſurrection of the iuſt, and the officers that there hee mentioneth, ſo long to endure, are firſt Apoſtles, then Prophets, then Euangeliſts, then Paſtors, and Doctors: and theſe are all that there are mentioned, to continue in their ſucceſsion, vntill the appearing of Chriſt. As for ruling Elders, it ſeemeth the Apoſtle had forgotten himſelfe: for hee maketh of them no mention at all. In the Epiſtle to *Timothie* (a chiefe ruler in the Church) where hee profeſſedly teacheth him how to behaue himſelfe in the Church of God, and inſtructeth him in the whole eſtate, and affaires thereof, and how hee ought to gouerne, and rule it, hee ſpeaketh not one word, for to charge vpon him the perpetuitie of the Elderſhippe. In the ſixt Chapter the eleuenth, twelfth, and thirteenth verſe: he chargeth him to follow righteouſneſſe, godlineſſe, faith, loue, patience, meekeneſſe, to fight the good fight of faith, &c. And concerning this commaundement, hee ſaith, I charge thee in the ſight of God, who quickneth all things, that thou keepe this commaundement without ſpot, and vnblameable, vntill the appearing of our Lord Ieſus Chriſt. But ſpeaking of the ruling Elder, and giuing vnto him by his authoritie double honour, hee chargeth him not, as hee did in the caſe before, to obſerue that commaundement without ſpot, and vnchaungeably, vntill the appearing of our Lord Ieſus Chriſt: much leſſe doth

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hee commaund the perpetuall setting of him in the Church of God. Onely hee dooth acknowledge vnto him double honour, while hee is in being, and ruleth well in the Church: but hee doeth not acknowledge him worthy to abide for euer; and to beare rule in the Church of God for euer. And yet, (if euer) here, (remembring the ruling Elder) had beene a fit place, that would haue required the Apostle to haue giuen this commaundement vnto *Timothie*. I read the second Epistle to *Timothee*, where the Apostle might haue remembred what hee had forgotten in the former, but I finde not a word for that poynt in all that second Epistle of his. I read diligently the Epistle to *Titus*, whom *Paul* left for that purpose in Crete, that hee might well and fully order the Church there: I finde that hee commaundeth him to ordaine Ministers in the Churches that wanted. But hee giueth no charge for the ordering of the ruling Elders: no, not so much as any commaundement, for the euerlasting abyding of them in the Church of God. Neither doe I finde in all the Scriptures, that are able sufficiently to teach the whole will of God, any commandement at all, for the euerlasting continuance of the consistorian Eldership. Now brethren, for the Lord to will the perpetuity of the ruling Eldership, & not to reueale his will for the perpetuitie thereof; is not answerable to the ordinarie manner of God, who neuer spareth in expresse wordes to reueale his will, for the perpetuitie of that, which hee is pleased to haue perpetuall in his Church. In the twelfth Chapter of *Exodus*, and the fourteenth verse, when he doth for euer establish the Passeouer, he saith in expresse words: this day shall be vnto you a remembrance, and yee shall keepe it an holy Feast vnto the Lord throughout your generations yee shall keepe it an holy Ordinance for euer. Againe, in the foure and twenty Chapter of *Exodus*, the fifteene and twenteverse, when hee will tie *Aaron* to the perpetuall vse of the brest-plate in his appearing before God, hee saith: so shall *Aaron* beare the names of the children of Israel in the brest-plate of iudgement, vppon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord. And the like charge is in the next verse for the continuall putting on of the Vrim, and Thummim, when hee appeareth before the Lord continually. And againe, in the same Chapter, speaking of the holy apparell of *Aaron*,

and of his ſeede, he ſaith: this ſhall be a law for euer vnto him, and to his ſeede after him. And againe in the next Chapter, verſe 23. eſtabliſhing the Prieſthood for euer vnto *Aaron*, and his ſeed, he ſaith: and *Aaron* and his ſeed, ſhall haue it by a ſtatute for euer of the children of Iſrael. In like manner, when hee doth ordaine the perpetuitie of the Morning, and Euening ſacrifices: *Exod* 29.38. The perpetuitie of the incenſe: *Exod.* 30.8. The waſhing of the Prieſtes hands, and feete: *Exod.* 30.21. The ſweet oyle: ver.31. The vſe of the Sabbath. *Exod.* 31.13.17. In expreſſe words hee commandeth the perpetuitie thereof, the time would faile me, and it would be needleſſe, to bring forth all the particular places of Scripture, for the confirmation of this point: in theſe, being but a few, you may ſee the trueth of the whole, and how euer the Lord vſeth to tie to a perpetuall ordinance, a perpetuall commandement. And this being in all other things the ordinary courſe of the Lord, doth it not ſeeme ſtrange and wonderfull in your eyes, that the Lord ſhould not in like manner by a plaine commaundement, for the perpetuitie of your Church Gouernment, eſtabliſh, and ſet it vp for euer? doth it not amaze you, and make you dumbe, and mute, that the Lord ſhould be vtterly mute, and ſilent in this point: and yet vſually in all other perpetuall ordinances, vſe ſo many, and ſo plaine words, for the perpetuitie of them? Pardon vs Chriſtian brethren, if we dare not auouch it to be perpetuall, when the Lord doth not ſpeake it, if we ſuſpect it not to hee his will, when himſelfe doth not ſay that it is his will, if we be ſuſpicious, where the Lord is ſilent: if we doubt, where the Lord is dumbe: if we make no conſcience to obey, when you can ſhew no: we ſee, any commandement, which we are tyed to obey. And therefore to conclude this point, I ſay of Eccleſiaſticall Diſcipline, as once *Paul* ſaid of an other indifferent thing; namely of marriage, that concerning this thing, neither I, nor you, haue any commandement at all: and therefore, though as faithfull men, you may giue councell to entertaine that, yet you can giue, in the name of God, no commandement ſo to doe. But as *Paul* left marriage, ſo muſt you leaue the Primitiue Church Diſcipline at liberty, and hold it to bee free for the Church peaceably to receiue, or not to receiue it at all.

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Reason. VII.

And that which is yet a farther point, the Scripture hath not precisely defined, what sinnes the ruling Elders of the Church are to intermeddle in, as whither they are to lay the censure of excommunication vpon murder, theft debt, rebellion, and such like sins as were seuerely punished euē by the heathē Kings, and whereof the Scriptures, and all succeeding ages haue giuen not any one example: or whither they were to draw the sword of excommunication onely against adulterers, couetous persons, extortioners, railers, idolaters, and prophaners of the Sabboth: which being esteemed the lesser sinnes, were neglected of the heathen Kings, but seuerely punished of the Church of God: as appeareth both by expresse commaundement, and manifest examples in the word of God. Neither is it plainely reuealed in the Scripture, whither onely the Minister, or iointly with the Minister, the Lay ~~be to~~ Elder, minister excommunication: if the Lay Elder may excommunicate, then how is that saying of Christ spoken onely to the Ministers, whose sinnes ye remit, they are remitted; and whatsoeuer ye bind in earth, is bound in heauen? if he may not excommunicate; how is he a gouernour Ecclesiasticall, that hath not the power of the Ecclesiasticall sword to gouerne, and rule withall? and thus the Scripture hath left vs in a doubt, that hath neede of an Apostle to determine: neither is the time of the Lay Elders rule, limited by the Scripture, as whether it be to be determined yeerely, or whither it bee to endure his whole life. And thus hath the Scripture, not determining the office of the Lay Elder, as it hath the office of *Aaron*, the King, the Pastor, the Deacon, and the aged Widowes, made vs of necessitie to doubt of it; and to suspect that it was not the pleasure of the Lord, that such a one should bare for euer office in the Church, whose office for the Church is so barely, or rather not at all, in many points determined. And surely it seemeth an incredible thing to me, that the Lord should set an officer perpetually in the Church, and not giue him nor shew him his office, in plaine and open words, precisely determined.

And that which more is, the Lord hath not vouchsafed to set him forth, no, not by his particular guifts, nor what manner of man he ought to be, that should beare the office of the Church Elder. In the first Epistle to *Timothie*, Chapter 3. 1. the Lord hath particu-

particularly described: he Bishops by their seuerall guifts: and so he hath described the speciall guifts of the Deacons, and of the Church widowes, Chap. 3. 8. & 5. 2. Where also had beene a fit place to haue described in like manner, the guifts of the lay Elder. But the Lord by his spirit in deepe silence passeth ouer him, and toucheth not his required guifts, no not in one word. In the Epistle to *Titus*, Chap. 1. 7. The Apostle teacheth vs what manner of man the Elder must bee: but least we should take him to speake of the lay Elder, hee presently vnfoldeth himselfe, and saith, for a Bishop must be without blame, &c. And here I make the challenge to all on the contrary side, if they can to shew, where the lay Elder is described by his particular guifts: which I know already they shall neuer be able to doe. Now whence was it trow ye, that the Lord doth not vnfolde vnto vs, nor set downe the the particular guifts of the lay ruling Elders? was it thinke you of forgetfulnesse, or of contempt, or of neglect? was it no matter what manner of person he were, that beare office, and rule in the Church of God? God forbid that we should esteeme so. What was it then? Surely I can in equitie, and reason, see no other reason of it, then this: that the Lord did foresee, that he was, but for a season to endure: euen till Kings sprange vp that should according to their office rule the Church in all the wayes of God, as once without the kings, the ruling Elders did. And that this was the meaning of the Lord, I gather by the reasons of our aduersaries, that argue the perpetuitie of the Deacon, and the rest of the Church officers, because they are set into the Church, with their particular guifts, and callings from God. Whence I reason, that if the Pastors, and Deacons, being set out in their guifts, are thereby set vp in the Church for euer: then on the contrary, ruling Elders being not set out in their guifts, are not to be set vp for euer, and that of necessitie, in euery particular Church: and then, if the rulers be needles: the rule it selfe, the Primitiue Gouernement is needlesse in like manner, as well as they are.

Reason VIII.

BVt omitting these things: I come to consider the persons that were in the Primitiue Church gouerned by Ecclesiastical Discipline, and I find them to be all brethren: all begotten of one, and the same seede of the word: all Saints, as the Apostle calleth them: all called by the Gospell of God; and separated from the multi-

multitude of the vnbeleeuing Gentils; and ioyned vnto the Church of God: all open professors therof, and such as had at the least, a temporary faith. All these voluntarily gaue themselues first vnto God, and then vnto the Apostles, and to the Church of God, to be gouerned by that. And vnto these men, the Ecclesiasticall censure of Excommunication, and the power of the Church seemed to be, and was indeede vnto them, of very great power, to keepe them in awe, to restraine them from sinne, and to leade them forth in all the right wayes of God. For these men to be seperate from the brethren, whom they loued as their own soules: to be cast out of the Church, where one day was better then a thousand else-where; where to be a doore-keeper, was better then to be a king in another place, was a heauy censure, and a grieuous punishment indeede; for these men to be counted as Heathen, whom Christ, and themselues counted as dogges: to be giuen by excommunication vnto the Diuell: to haue their sinnes bound in heauen, as the Church had bound them in the earth, was a terrible coertion, and a punishment in their iudgement equall to hell, and vnto eternall death; and therefore as bad, nay farre worse then temporall death. But this censure of the Church, that was to the brethren, & vnto the Church so terrible, & so fearfull a thing, was to the Gentiles, and to the rest that were without, a most contemptible, and dispised thing: it concerned not, nor touched their bodies; and they, of a certainty did not know, that they had soules, it was the binding of them in their sinnes, that were slaues, and vtterly sold vnto sinne: it was a spiritual punishment, and they were carnall men: for them to be shut out of the Church, that dispised the Church, and persecuted it: for them to be seperated from the brethren, that of themselues, did seperate themselues from the brethren, and did hate them, and flie from them, as from a Toade, or a Snake, was a most absurd thing. In a word, that which to the beleeuers, was a censure as heauy as death, to these men, was not so much as a flea-biting; and therefore these men were not by the iudgement of the Apostle, lyable, to the gouernment of the Church. I wrote vnto you (saith the Apostle, in his Epistle to the Corinthians, 5. ver. 9. 10, 11, 12, 13.) that ye should not company together, with fornicators, and not altogether with the fornicators of this world, or with the couetous, or with extortioners, or with idolaters, for then ye must go out of the world. But now I haue written vnto you, that ye companie

not together; If any that is called a brother be a fornicator, or couetous, or an idolater, or a rayler, or a drunkard, or an extortioner with such a one eate not; for what haue I to doe, to iudge them also which are without? Do not you iudge them that are within? But God shall iudge them that are without: where the Apostle plainely sheweth, that the censure of excommunication, did not appertaine to the despising Gentiles, nor the wicked of the world, that were without, and were not, nor could not bee called brethren: for these men were to bee left to the fearefull iudgements of God onely, hauing none from the Church that they regarded; nor none from the King that he inflicted: and therfore he permitteth none to be gouerned by the Church, but them that were first within, and secondly were called brethren: so the censure of excommunication fitteth none in the Apostles iudgment, but them that were within. Now it is plaine, that the greatest parte of our Church, are no such manner of men: they came not voluntarily vnto the Church, but came by compulsion: they were not specially called, but turned Christians with the King: they haue not so much as a temporary faith, but are drowned as deepe in vnbeleefe, as the very Gentiles were: they make not so much as a profession of the Gospell, but despise the professors and the profession, as much as euer the Gentiles did: they are some of them as grosly ignorant, as euer the Gentiles were: they delight in sinne, and are as prophane, as euer the Gentiles were: they despise the brethren, the Church, and the censures of the Church, as much as euer the Gentiles did: In a word, in name they are Christians, but in deede, and truth, they are Gentiles: and if wee may rightly count him a heathen, that is excõmunicate by the Church: much more may we esteeme so of him, that is excommunicate *ipso facto*, as the law speaketh: That is, that of himselfe, by his notable sinnes, without the immediate authority of the Church, is an excommunicate person. Now such men as these; who can cal them brethren? And therfore to punish these men by seperating them from the Church, that hold it a punishment to be tyed & brought vnto the Church: to cast out these men from the Church, that desire to be lawfully absent from the Church: to seperate these by excommunication from the brethren, that seperate themselues from them, and flie from them, as from a serpent, and vtterly despise excommunication; is in the iudgement of our aduersaries, a very vnfit thing: and therefore if in the Apostles iudgement, the

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censure of excōmunication (the very ſword of Eccleſiaſtical gouernment) pertained only vnto brethren; and the greateſt part of our Church are none ſuch: then I cannot ſee, how that gouernmēt can be thruſt of neceſsity vpon ſuch a people. I confeſſe, that our prophane men are worthy, and fitte men to be excommunicate, but excommunication fitteth them not, nor is not worthy of them: it is not fitte to giue holy things vnto dogges; not to caſt pearles vnto ſwine; not to ſet vp the holy gouernment Eccleſiaſticall, as vpon a Stage to be made contemptible, and deſpiſed of the greateſt ſort of men. And if it be not now fit in the hand of the great men of the Church, armed with the power of the king, and countenanced by him; and that in the eyes of our aduerſaries: how would it be deſpiſed among our prophane perſons, in the hands of the poore Miniſters, and baſer men of the Church? And if now it fitteth not our eſtate, by their owne confeſsion; how would it fit the eſtate of the Primitiue Church Gouernement? And therefore to hold that ſuch a Gouernement, by the will, and commandement of God, is to be ſet vp ouer ſuch a people, as by the expreſſe will and commaundement of God, are exempted from that gouernement; is to hold contraries, things impoſsible, monſtrous abſurdities, in very reaſon: and therefore to conclude this point; I hold, that if there were now (as the Browniſts haue begunne, and as it was in the Primitiue Church) a ſeperation made of the brethren, from the reſt of the Prophane; theſe brethren which would be but a poore few, a ſmall number God wot, might be gouerned by Eccleſiaſticall Diſcipline, with more reaſon: but the reſt, which are the moſt parte of the land, were vtterly vncapable thereof; and therefore to tie to a people, mixed together, the diſcipline Eccleſiaſticall, is not according to the Apoſtles rule; nor euer ſprang of the holy ſpirit of God: as there is one King, one Church, one people of all; ſo there muſt be a gouernement fitted for all, that may feare all, Chriſtians in name, and Chriſtians in truth; that may gouerne all, and that may be reuerenced of al ſorts of men: which cannot be (as the caſe, and people ſtand) the gouernement Eccleſiaſticall.

Reason IX.

And yet further, I looke vpon the perſons that did gouerne, and bare the whole ſway in the Primitiue Church, and I find

that the principall ruler there, was the preaching Elder: which was the Minister of the Church. And I finde that it is no essentiall part of the Ministers function, to rule the people with the sword Ecclesiasticall: and that the Lord vnder the word ποιμαινειν, which is to feede the flocke, hath not giuen a necessary, and essentiall power to the Church, to rule, and to gouerne the same, for euer. For if to rule be as essentiall to the Minister, as it is to preach, and to minister the Sacraments, then it is as notable a sinne in the Ministers to omit ruling, as it is to omit preaching, then let them looke to this.

Then the Apostle that charged *Timothie* as hee would answere before God, and his beleeued Christ, to preach the word, should also haue charged as earnestly vpon him, the like diligence, and care, in ruling the flocke.

Then would Christ also in like manner haue charged his Disciples, to go out into all the world, and to preach, and to Baptise, and to rule, and gouerne the Church also: which yet it is plaine that he did not.

If to rule be of the essence of the Minister, then the same power being iointly, and in equall manner, in the lay Elder, the name of the Minister, (which is euer giuen by the forme, and essentiall part) must be giuen to the lay Elder: yea, and if a part of the essentiall function of the Ministery, bee essentiall to the lay Elder, and doe sticke, and abide really in him, then must also the whole essence, and the forme it selfe of the Minister, essentially dwell in the lay Elder, for the forme cannot be diuided: nor *suscipere magis, aut minus*: and then by consequent the lay Elder, shall bee made a Clergie man, and a lay man, at the same instant, which to hold, is too absurde, and grosse.

To punish sinne is an essentiall part of the Kings office: if thou doe euill (saith the Apostle to the Romanes, Chap 13. 4.) Feare, for the King beareth not the sword in vaine. For he is the Minister of God to take vengeance on him, that doth euill. Whence it appeareth that to punish sinne, is essentiall to the King, and therefore but accidentall to the Ministers, except you will haue all ministers, as *Melchisedech*, to be Priests, and Kings.

The Priests vnder the Law, were full Priests; and yet they neuer had authoritie to rule, or gouerne the Church, nor to punish sinne by any censure at all. Neither did they euer intermeddle

dle therewith; vntill the kingly power was taken from among their tribes and put into the hands of strangers, that did not punish sinne according to the law of God.

Yea, Iesus Christ, as he was a Minister of the circumcision, and but a Priest onely, by vertue of that office alone, neuer tooke vpon him power, to rule the Church. And therefore, neither did he intermeddle in diuiding the inheritance, (being thereunto requested) betweene two brethren: neither did he condemne to death the woman taken in adultery: neither did he establish, before hee was seated in his kingdome, that gouernment of the Church, that he set vp afterward. In a word it is confessed of all, that to gouerne the Church, doth belong to the princely; and therefore not vnto the Priestly office of Iesus Christ, and therefore if it belong not vnto the office of Christ, as hee is a Priest, to gouerne the Church: I cannot see how it can belong to the Ministers of Christ, by vertue of their ministeriall function: except wee hold the Priesthood of the seruants, to be more ample, and large, then the Priesthood of their Lord, and master was: which to hold, I hold, to be too absurde, and grosse. I conclude therefore, that as the kingly office of Christ, is not essentiall to the ministery: so the ruling office to gouerne the Church, is not essentiall, but onely accidentall thereunto: and therefore may bee absent from them, or present with them, without any hurt or wrong vnto them at all: and that it is no perpetuall function, euerlastingly adioyned to the Ministerie, and an ordinary thing, appeareth: for that the Priests vnder the law were neuer at all possessed thereof in ordinary daies. For that the Apostles of Christ, for many daies, were not induced with this ruling power: and for that Christ as he was an ordinarie Minister, neuer intermedled therewith. It is plaine therefore, that it was not in the ministers of the Church, either an essentiall, or an ordinary matter: but only a braunch of the kingly power of Christ, that extraordinarily, (by reason that ordinarie gouerners could not be had) was deriued from Christ, to the Ministers of Christ, by reason of the present necessitie. And therefore, that is was to endure but for a season in them: euen vntill the ordinary, which is the godly king; might be set vp in the Church of God. And therefore was then to bee determined, when kings became Christians: and neuer after that, in them, to be held as a matter of necessitie. And as for the word κυβερνησις, as it signifieth to gouerne, and to rule: so it is most properly

perly applied to the king, and therefore *Homer* in his *Iliades*, vſually calleth *Agamemnon*, ποιμενα λαων, that is the ruler, & the prince of the people. But as it ſignifieth to feede, as the ſhepheard feedeth the flocke: ſo it is moſt properly appertaining vnto the Miniſters. To rule, and to preach, is a double worke, and therefore the Apoſtle tied to the ruling preacher, double honour: the honour of a Prieſt, and the honour of the prince of the people: both which the Pope ſtill vnlawfully challengeth to himſelfe vnder, and againſt the Chriſtian Emperour. But for our Miniſters, it were more ſeemely with vs, in peace, and humilitie to want it: then contentiouſly, I will not ſay ambitiouſly, vnder a Chriſtian King, with the Pope to purſue it. And ſeeing they ſee it to be a part of the princely, and no part of the Prieſtly office of Chriſt: how is it, that they doe not ſee it to bee much leſſe any part of their Prieſtly, or miniſteriall function? and being they ſee it to be no part of their miniſteriall office, but a part of the Kingly office of Chriſt, which is put ouer to the Kings and Princes of the Church: how is it, that not contented with their miniſteriall function, they deſire, nay dare, to take vpon themſelues, and intermeddle with a Kingly office, and incroach vpon the office of the King, whereunto (it being no part of their calling) they haue no extraordinary calling by God, in theſe our dayes of peace, nor ordinarie, by the Church by God? And being they ſee it to be a matter accidentall, befalling the miniſter extraordinarily, as the fitteſt man to gouerne the perſecuted Church, in the abſence, and totall want of the Chriſtian King: how is it, that they ſee it not as an accident of that nature, to be lawfully abſent from them, vnder a godly King? And then if vnder a godly King, it may lawfully be abſent from the Miniſter, that claimeth aſpeciall intereſt therein: much more may it be lawfully abſent from the inferior flocke, and the lay people, from out of whom the lay Elders were taken: and therefore can claime a leſſer intereſt therein, then their ſuperiour Miniſters: which are in this caſe euery way priuiledged aboue them. If then it may bee wanting in the Miniſter and in his flocke, then it may be wanting in that one Church, then in euery one; and if it may be wanting in the parts, then the ſame being the reaſon of the whole, and the parts, it may be wholy wanting in the whole Church, that is gouerned by a godly King.

And

Reason. X.

And yet further, I looke into the procreant cauſe, that firſt brought forth Eccleſiaſticall Diſcipline, & I find that to be the want of godly kings, and the want of care, and iuſtice, in the heathen Kings: & ſo by conſequent, the meere neceſsitie of ſuch Gouernment to be eſtabliſhed, firſt brought it into the Church of God. For in the dayes of *Dauid*, *Salomon*, *Ezekias*, *Ioſias*, and ordinarily of all the Kings of *Iudah*, the *Sannedrim*, that is, the ruling Councell of Elders, and excommunication, the very ſword and power Eccleſiaſticall, was not ſo much as once named, much leſſe in vſe in the Church, by any commaundement from God: but all ſinnes were there, and then puniſhed, by no Eccleſiaſticall, but by the ciuill magiſtrate, and by power meerely ciuill, according to the Law of *Moyſes*. But when perſecution raged in the Iewiſh Church, when the kingdome was departed from *Iudah*, and a law-giuer from betweene his legges, when ſtraungers roſe vp, & bore rule, that feared not God, nor looked to the execution of iuſtice, according to the law of God: then for want of other Iuſtices, and Iuſticers, roſe vp the *Sannedrim*: to bridle by the cenſures of the Church, (which onely were left free for them lawfully to vſe) the leſſer ſinnes ſo accounted: for as for the greater which were puniſhed by the Kings of the Gentiles, them they intermedled not with. Then wee read that the high Prieſts had determined to vſe excommunication, (a thing neuer before heard of among the Iewes) againſt them that beleeued in Chriſt. Whence it appeareth that Eccleſiaſticall Diſcipline ſorted not with godly and Chriſtian Kings, that it ſtood not with the peaceable eſtate of the Church, and that it was no ordinary kinde of Gouernement: but altogether extraordinarie, accompaning the troubled, and perſecuted eſtate of the Church. And as it neuer was in vſe during the time of the godly Kings: ſo neither could it, nor ſhould it haue beene in vſe, had the like godly rulers ſtill carried the ſway in the Iewiſh Church. For that pollicie of God that was for the former times, and vnder the former kings, all ſufficient for the abſolute Gouernement of the Iewiſh eſtate: ſhould haue bene vnder the like, for after times, as ſufficient for the abſolute gouerning of them: and therefore being as ſufficient for thoſe latter, as for the former times, it ſhould haue bene as needleſſe in the laſt dayes, as it was in the firſt: and therefore

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as well haue bene wanting in the latter dayes, as it was in the former: and so, as a needlesse Gouernement, in the full light of the former all sufficient, haue beene still put out, and wholly wanting in the Ecclesiasticall estate of the Iewes.

And yet further it is confessed by our brethren, that the Ecclesiasticall Gouernement by them so desired, is in effect the same, that the Iewish persecuted Church, gouerned by the *Sanedrim*, first brought into vse: which being so, plainely sheweth, that the Ecclesiastical Discipline was not first brought into the Church by the power of Iesus Christ. Neither was it then set vp as a parcell of the Kingdome of Christ. Neither was held as any part of the Gospell of Christ: for it was brought into the Church before the father had giuen all power to his sonne in heauen, and in earth, before hee had receiued as yet the kingdome. Yea before the dayes of the Gospell: yea before Christ Iesus was as yet come in the flesh. And therefore it was not brought into the Church, first by Christ as our brethren would seeme to beleeue, and perswade vs with them to beleeue, as the power of Iesus, for the perpetuall Gouernement of his kingdome the Church: but it was first brought in by the Iewish Church, in the mere want of the other Gouernement of God, by the Gentile Kings by strong hand with-held. Seeing therefore that this Ecclesiasticall Discipline was neuer brought in by *Moyses*, the first law-giuer: nor yet at the first by Christ, the second law-giuer: nor neuer in vse in all the dayes of the godly Iewish kings: no nor neuer should haue beene in vse in all their peaceable estate: And in that it came first into the Church in the persecuted estate thereof, and when all godly kings were vtterly taken away and wanting: It must needes follow, that onely very necessitie, and the want of godly kings to gouerne the Church, first, brought it into the Church of God.

And this will the better appeare, if we looke into the Primitiue Church, where this Ecclesiasticall Discipline was in the greatest vse: for in that it will more manifestly appeare, that meere necessity there set it vp; for there was the a Church: *Ergo*, a body. A body, if it keepe his good constitution, must be gouerned well: this body therefore of the Church that it might be well; must be gouerned well: that it might be gouerned well, there must be good gouernours, and good lawes, by the which the gouernours must

gouerne

gouerne well, this good and well composed body of Christ. But where should they haue gouernours to looke to this body of God? The Kings and Princes of the earth, the ordinary rulers to whom it belonged, refused it; and all the Gentill rulers refused it; ordinary rulers therefore there were not any to bee had: Nay, where should they haue rulers Christian for the body of Christ? Should they, or could they fetch them from Gentile, and Heathen Kings? There was vtterly then a want of all ordinary rules, and rulers for the gouernement of this body Ecclesiastical, which was the Church of Christ; the ordinary therefore being wanting, Christ extraordinarily from heauen reached them foorth lawes, and raised them vp gouernors extraordinary from among themselues, their ruling Pastors, or chosen Elders: and withall, put into their hands a sword Spirituall and Ecclesiasticall (excommunication I mean) which he borrowed of the former Iewish Church. And to make it exceeding sharpe, he tyed thereunto a curse, far more fearefull then temporall death: and thus in the want of ordinary, Christ for those dayes raised vp extraordinary rulers, to gouerne the body of the Church; all which plainely speaketh, that for the very want of the ordinary Magistrate to gouerne the Church, the Ecclesiasticall gouernment sprung vp first And for the better beholding of this, consider, I pray you, what sinnes the Apostle in the fift to the *Corinthians* chargeth the Church of Corinth to censure by excommunication, and you shall finde them to be idolatrie, adulterie, couetousnesse, extortion, rayling, and drunkennesse: all which to bee no sinnes, the Heathen Gentiles were fully perswaded, or at the least sinnes of that small account, as that the Kings and rulers of the Heathen needed not to intermeddle therewith. All which I could well proue out of Heathen Authors, if I thought that any man would once emake a question thereabout. These sinnes then being not punished by the Heathen Kings, must of necessity bee punished by rulers of the Church, or else it must be left free for the men of the Church to runne without bridle into these notable sinnes: had the ordinary Magistrate therefore punished these sinnes as they did the other, that they counted the greater sinnes, the extraordinary Magistrates of the Church should not haue needed no more to punish those lesser sinnes, then they needed to haue punished the other which were the greater; for why did not the Church as well punish the greater sinnes as the lesser? was it not because the civill

Kings did that? The want therefore of the ciuill Gouernement brought in, and set a foote the Ecclesiasticall: This want therfore being taken away, and the ordinary godly King being set in the Chuch of God, the procreant cause of their Ecclesiastical gouernment is vtterly taken away; and so the ground-worke and pillar thereof being taken away, it must needes, as the Philistims house pulled downe by *Sampson*, fall vtterly to the ground: and if without this his first, his right and his iust cause it standeth; without any right, iust or necessary cause it standeth in the Church of God: the Christian Magistrate is not taken out, and therefore no cause now is, as then was, to bring Ecclesiasticall Discipline in.

Reason XI.

AND yet I goe further, and I looke into the maine body of the Church, as it stood in grosse, in his first and Primitiue times; and I see that it was a kind of body, cleane differing from that which now it is: for in regard of the multitude of beleeuers whereof it consisted, it was called a pure body, but now there be many open sinners therein: then the Church was a body simple, of it selfe: absolute without any composition; but when it came vnder a Christian King that brought with him a Kingdome beside, of people al vnbeleeuing before: then it did manifestly degenerate into another nature; and of a simple, became a compound body; for both the Church and the Common-wealth, grew into one compound body: mixed together of the Church, and the weale publique, the visible head whereof was the King; which being but in a word spoken, I desire at large to lay open to euerie mans view; and therefore I boldly auouch, that in the Primitiue time there was a plaine difference, and an open seperation, betweene the Common-wealth and the Church: they were as two seuerall Cities; the one heauenly, the other altogether earthly. And as two diuers Cities, they had their two diuers regiments: they were as two diuers standing campes, hauing their seuerall Generals, their seuerall Collonels, their seuerall Captaines, and their seuerall Standard bearers; they were as two seuerall Kingdomes, hauing their seuerall Lawes and constitutions, their seuerall Kings and vnder-officers; they had their diuers Gods, their diuers faith, their diuers rites and ceremonies, their diuers professions, their diuers religions and worshippings of God, their

diuers members, their diuers companies, their diuers and seuerall places for Church-assemblies, their diuers officers and rulers seuerall, differing one from the other. In Ierusalem, there was the Church of Christ, gouerned by the Apostles, the Euangelists, and the Elders of the Church, and this was one body: Againe in the same Ierusalem, there was *Pontius Pilate*, the high Priests, the Scribes, and Pharises, together with the rest of the vnbeleeuing Iewes. and this was another bodie, hauing another head, another spirit, and other kind of members. But now, especially with vs, this diuision and seperation betweene the Church, and the weale publique, is vtterly abolished, and taken away; the King doth not diuide himselfe from the Minister; nor the Common-weale doth not seperate it selfe from the Church; neither are the members of the Common-weale one: and the members of the Church another: they haue not their seueral Churches, their seueral Synagogues, their seuerall professions, their seuerall rites, and ceremonies; they are not dilloined in their God, in their faith, in their spirit, in their baptisme, in their body, in their head: the King commeth to the Church, and the Church commeth to the King: they ioyne together in one Church, in one God, in one faith, in one baptisme, in one spirit, in one Christ, in one holy profession, in one body: they are all builded as Ierusalem, that is at vnity in itselfe: they are all one army; the hoast of the great God: they are all one Kingdome; and that is the Kingdome of Christ: all the members of the Church, are the members of the Common-weale: and all the members of the Common-weale, are the members of the Church; the same with vs, is the Common-weale and the Church: al the people are as the people of the Iews; a holy natiõ, a royal Priesthood, a kinglypeople, by profession & baptisme. And albeit there be with vs a multitude of cast-awaies, that to euery good worke are reprobate; yet these make not a diuers body, for in the visible Church there be Goates as well as Sheepe; chaffe as well as corne, cockle as well as wheate; and yet but one Church: Yea, there be diuers offices, and seuerall functions; some spirituall, some temporall, and yet but one body. In the Common-weale there be some Counsellers, some Chancellers, some Iudges, some Iustices, some Captaines, and one King; and yet these diuers offices make not a diuers body politique. In the Primitiue Church, there were some spirituall Ministers, some Lay Elders (as they say) some Deacons for the poore, and some aged

Widdowes; and yet but one body Eccleſiaſticall. In the body of a man there be diuers ſeuerall parts, hauing ſeuerall functions; there is the mouth, there is the noſe, there are the eyes and the hands, there is the fleſh that is earthly, and the ſpirits that are heauenly; and yet all make not two bodies, but one body: In a man there is his viſible, and materiall body, and his ſpirituall ſoule; and yet theſe diuers natures make not two, but one man. There are in the Parliament that repreſenteth the whole eſtate, the Burgeſſes of the lower houſe, the Lords temporall, and the ſpirituall Lordes, and there is one King the head of all this body: the Miniſtery is a ſeuerall calling; but it maketh not now a ſeueral ſtate, a ſeueral body, as it did in the Primitiue times, but it is coupled with the Weale publique, and groweth with it into one body, vnder one head, which is the Chriſtian King, as once did the whole Iewiſh eſtate vnder *Dauid* their head and King: and thus the whole Kingdome of the land, is become the Kingdome of Chriſt, and the Kingdome of Chriſt, is the kingdome of the land, which could not be ſaid of the Primitiue Church. And thus of two ſtates before the faith, they are become one ſtate in the faith: of two bodies before, they are growne into one newe body; exceeding much differing euery way, from the Eccleſiaſticall bodie of the Primitiue Church. For now this new body, comming into compoſition with the Weale publique, hath therby receiued a member, higher, and nobler then the former viſible head; and that which in the new making of this body muſt not be ſet below the former head, but according to his highnes, be placed aloft, and be made the head of this new compoſed body: and this eminent member, excelling the head of the former viſible Church, is the Chriſtian King, who, as we all ſubſcribe, is become the head of this our Engliſh Church. This body therefore muſt needes be chaunged, for it hath changed his head, the very maine and principall parte of the body: for the head of the Primitiue Church were the Apoſtles, and after them the Biſhops (as we ſay) (the Elderſhippe, as our brethren ſay) but the head of this Church is the King, as we all ſay: Yea, with the new head, anſwerable, and proportionable thereunto; it hath receyued other, and new organicall members, I meane the Nobles and the Peeres of the land; the Councell and the Chancellor of the Kings; the Captaines of warre, and the Iudges of the land: all which beeing once the members organicall of the Common-weale, are now with their

head

head, become the members organicall of our English Church: ſeruing euery one of them, as hands directed by their own head, to defend the faith, to maintaine the Goſpell, to vphold the ſinceritie, and puritie of Chriſtian Religion, the profeſsion, and the Preaching of the word of God. Yea to beat downe all the enemies of the Goſpell, by the power of the ſword: whether they be forraine, in other lands, or the domeſticall enemies of the church: whither they be the diſobedient in life, or erronious in doctrine. A duetie once belonging to the Elderſhip; but now made common to them: which thing was not ſo in the Primitiue Church: and that which is more, all the lawes of the land, are in right the lawes of the Church, and the Eccleſiaſticall lawes, are the kings Eccleſiaſticall lawes: & no longer the lawes proper to the church; and all the rulers of the Church, are at the kings pleaſure, to attend the affaires of the commonweale. And that which is yet a farther point; this new formed body hath receiued not only new organicall members: but other inferior members, of leſſer & baſer note: in their very nature differing frō the ancient & proper members of the Primitiue Church: members, led with another ſpirit, and moued with another ſpirit, (and therefore to be gouerned with another ſpirit) then thoſe of the Primitiue Church. For there were no viſible members, but ſuch as came thereunto by a ſpeciall calling: being wonne thereunto, and brought thither, by the power of the Goſpel, and mighty worke of the ſpirit. But now there is a great number added vnto our Church, that neuer came by any ſpeciall calling; but onely for company came, and turned of neceſsitie with the king their head: men (their baptiſme onely excepted) vtterly irreligious, and heathen, and nothing like vnto the auncient members of the auncient Primitiue Church. And theſe are they that aſtoniſh and amaze our brethren, the Miniſters eſpecially, as not knowing what to ſay vnto them, how to rule them, how to deale with them, how to Miniſter vnto them the Lords Supper. Theſe are to them heteroclites, that is men out of their rule, and without the compaſſe of their carde; to admit them to the Lords Supper they are afraid, for they iudge them not worthy; and to caſt them out of the Church they dare not, leaſt they ſhould iumpe with the Browniſts, that would cut them off, and throw them out of the Church againe, and ſet them in that their old place, wherein they ſtood before their comming for company with the king: and then as they ſhall be called ſpecial-

ly, ſoto receiue them into the Church, as the Primitiue Church did: that the members of this Church, and that, might bee alike. For herein they plainely, and truely ſee; the members of this Church, and the members of the Primitiue Church, do differ exceedingly: and thereby giue vs, and all to vnderſtand: that theſe muſt bee gouerned by other rulers, then thoſe of the Primitiue Church: and by other rulers, then the Elderſhip: euen by that head, whereof they are members, and that head is the king; ſeeing then that this bodie is of a ſimple, become a compound; and hath receiued more members, and that of another bodie, and of another ſort and kind; and hath receiued another head, and ſo is become a new, and another kind of body, then that of the Primitiue Church: It followeth, that this new body muſt not be gouerned with the old forme of the Primitiue Church, but altogether with another, and a new forme. For this is euer vſuall, and euer conſtant, in the whole courſe of nature, and in euery worke of God, to giue vnto a new body, another, and a new forme, to gouerne and rule it by. See it in man, whom God made of the clay of the ground; and yet is not ruled by the forme of the ground, but by the breath which the Lord breathed into the face of man: which is another forme, differing cleane from that of the earth. All the trees, and plants of the earth, God made to grow and to ſpring out of the earth; and to euery one of theſe, he gaue his diuerſe forme: the tree of life had his, the tree of knowledge had his, the roſe hath his, the violet hath his; yea euery bird of the aire, made of the aire, hath his; euery fiſh of the ſea, hath his forme diuerſe from the ſea; the Whale hath his, the Salmon hath his, the Carpe hath his, the Pike hath his: yea the foure Elements being ſimple, haue their ſimple, and their ſeuerall formes. But comming into compoſition, they looſe and let goe their ſeuerall formes; & ſubmit themſelues to another, & a new forme: the Mouſe that is made of the ſlime of the Egyptian *Nilus*, liueth not by the forme of the *Nilus* ſlime; nor the Bee, that is made of the heyfer, is not ruled by the forme of the heyfer; nor the Worme that is bred of man, liueth not by the reaſonable ſoule of man, euery new body hath to rule it, a new forme. Yea our brethren corrupted in their old man, are become a new, and ſtrange ſort of men & labouring to bring in a new Gouernement, haue loſt their old light of reaſon, to gouerne their iudgement by, and pretending to ſet vp the Goſpell, deface the law of God, & the law of nature

ure, imprinted in al things, that euer God made. Oh how are our wiſemen become fooles, and the auncient men become children in vnderſtanding? where is their wiſe heart, and vnderſtanding in all other things? what is become of their enlightned minde? how haue their eyes loſt their wonted light, and become dimm? that they cannot ſee this work of God, imprinted in euery worke of God, and euer before their eyes, which way ſoeuer they turne their eyes; whether they looke vpon the elements, or vpon the Sea, or vpon the earth, or vpon the plantes of the earth, or vppon the beaſts of the earth, or vpon the fowles of the ayre, or vpon the fiſhes of the Sea, vpon man, or wormes bred of man, or vpon any of the workes of God; they cannot, whitherſoeuer their eyes fall, but ſee, that euery body made new, is euer gouerned with a new forme; & yet they that can ſee it in euery other thing, are blinded, and cannot ſee it in this. But if they haue any eyes left, or any light in their eyes; if they are not become blind and winke not; I will ſhew them this, by my concluſion, which is this: Namely, that the Church, of a ſimple element before, being to come into compoſition and to be coupled with another element, ſimple before, which was the Common-weale, and ſo being ioyned with another, to become another, and a new body, is to bee gouerned after another manner, and with a new forme of gouernment, differing from the old forme of the Primitiue Church gouernement: that this worke of God, might be anſwerable vnto, and conformable with the worke of God, in euery worke of God; and not become, being the moſt comely of the creatures of God, a Monſter in nature, in his nature, differing from the ordinarie, the vniuerſall, perpetuall, conſtant, and euer one, and the ſame courſe of nature; which nature, is the very created power of God, & the very power of Ieſus the Lord, to gouerne aright, and to his right end, this his Church, and euery other creature of God.

And being that this body hath changed his head, and the former head is become a lower member in this body: how ſtandeth it with reaſon, that any inferiour member ſhould gouerne the head and the whole body beſides, and hauing loſt his old place, ſhould gouerne ſtill, as if he had not loſt his old place? and being not the head; ſhould rule ſtill the whole, as if he were the head?

And being this bodie hath members, as iudges and Captaines,

that

that the olde head cannnot inſpire with life, and being, how ſtandeth it with nature, that this head ſhould rule ſtill as head, theſe members that are inſpired with another ſpirit, and with the ſpirits of another head then that?

And ſeeing that the Church, and the Common-weale are ioyned together, and growen into one bodie: how is it, that our brethren hold a neceſsity of two heads to gouerne this one body? as a Pope or a Presbytrie to gouerne the Church: and a king to gouerne the Common-weale? or how ſtandeth it with nature, and Philoſophie, Diuine, or Humane, to hold a neceſsitie of two formes, (a Ciuill, and an Eccleſiaſticall forme) to gouerne one, and the ſame body? Fie, let them for ſhame leaue of to hold ſuch ſtraunge, and monſtrous aſſertions.

Reason XII.

And heere, the better to ſhew this new chaunge, in this new body, I will offer to your conſideration the particular changeable partes, of the Primitiue changeable, and chaunged Church-Gouernement: and herein firſt I will let you ſee, that excommunication, the very ſword, the ſcepter, and power of the Primitiue Church Gouernment, is in the iudgement of all, to be exchanged with other more effectuall coercions, in this cõfuſed, and mixed Church of ours. And as for the Iudgement of the King, the Iudgement of the Counſell of the land, and the Iudgement of the learned fathers of the land, it appeareth, by the conference that is extant, which his excellent maieſtie had, together with his honourable, gratious, and wiſe counſell, with the reuerent Fathers, the Lord Biſhops of the land: that they were reſolued, inſteede of excommunication, to ſet vp ſome other coertion, that had in it, a more effectuall power to redreſſe and to repreſſe ſinne. It ſeemed no doubt vnto their wiſedomes, an vnreaſonable thing, that the vnbeleeuing part, that were with the ancient Kings of the land turned Proteſtants, ſhould againe by excommunication bee caſt out of the Church: but rather that they ſhould bee brought vnto the Church: whether they were brought, and whether they came to beetaught by the Church. It ſeemed no vnlawfull thing vnto them, to exchange excommunication, the weighty cenſure of the Church, with other more effectuall: but this rather ſeemed vnto them, an vnlawfull thing, to make contemptible the holy cenſure Eccleſiaſticall:

or

or to vse, or rather abuse the auncient censure of the Church, to ouerthrow the Church, & the spredding of the Church; & to the making of a Schisme in the Church: and a separation, betweene the Church againe, & the Common-weale, as the Brownists do; and so to the ouerthrowing againe of the vnion: & by the meanes of the Church, that other Kings, & God by other Kings, had builded: & therfore that it were better, that excommunication should be thrust, & shut out the Church, then that excōmunication shold thrust and shut out the Church: and that the vse of it could not stand, nor as it was once, be now put in vse, except it thrust out frō the Church, the disobedient part which is the greatest part of the Church; out of the which the Church must gather a multitude, and a farther increase to it selfe: and therfore that excommunication sleeping, some other fit censure, meerely Ciuill, should be put in vse, that should gouerne the beleeuing, & the vnbeleeuing part: & further altogether, & no whit impaire, or impeach the growth, & good estate of the whole Church, as now it standeth. And as for our aduersaries: themselues hold (as appeareth by their owne profession, & by their often suits to the Parliament) that excōmunication, the only censure Ecclesiasticall, in the cases of adulterie, Idolatry, Heresie, & such like, as being too light, vnder a Christian king, is to be exchanged with death. So that in the iudgement of all, excōmunication the principall part of Ecclesiasticall Gouernment, is a matter changeable, vnder a Christian prince. If then the principal part therof be changeable, no questiō, but the whole gouernmēt it self is chāgeable, & altogether mutable, as wel as that is

And heere I hope, that our aduersaries will easily graunt, that these men were not ignorant of the power of Iesus, and the gift of the keyes, bestowed by Iesus vpon the Church. All which power notwithstanding, and gift of the keyes, they saw, and that wisely, and truely, that the sword of excommunication might be closed vp in his sheath, and as a needlesse one, be laid aside; vnder a godly and Christian king. For the gift of Christ doth not make excommunication perpetuall vnto the Church. Christ ascending vp on high, saith the Apostle, led captiuitie captiue, and gaue gifts vnto men; and the gifts that he gaue, are there reckoned vp by the Apostle: he gaue some Apostles, some Prophets, some Euangelists, &c. And yet notwithstanding the gift of the Apostles, Apostles are ceased, and Prophets, notwithstanding the gift of Prophets, are ceased, and Euangelists, notwithstanding

the gifts of Euangelists, are ceased: and the key of excommunication, notwithstanding the gift of that key may surcease vnder a Christian king. The office of the high Priest was giuen by God vnto *Aaron*, and his seede, by a perpetuall decree, and yet notwithstanding the perpetuity thereof, by expresse words, confirmed to *Aaron* by God himselfe, the Priest-hood was altered with the law, and transferred to another, euen to Iesus, that was of the tribe of *Iuda*, by an euerlasting decree of God. Much more excommunication being tied to the Church by no perpetuall decree of God, or of Christ, may bee altered with the visible estate of the Church, and may bee taken away from the peaceable, that was giuen to the persecuted Church of Christ. Who knoweth not that there are gifts temporary, and eternall; for liues, and for euer: estates onely for certaine termes, and perpetuities. Especially, that vnder offices are arbitrary, and remoueable from person to person, at the pleasure of the high and chiefe Lord and king, Iesus.

But be it that excommunication by the gift of Christ is affixed to the Church by a perpetuall decree, so that it may not be taken vtterly away: yet the vse of it may be discontinued, though the right, and interest therein, doe abide perpetually in the Church. For the gift of it to the Church by Christ, doth not binde the Church vnseasonably, or without vrgent, and iust cause to put into vse this power, or to draw out the sword of excommunication; euen as the word, & the gift of the Sacraments, by Christ bestowed vpon the Church, are not euery day, or euery houre of the day, or euery minute of the houre, to be put into execution by the Church: because that by Christ they are giuen to the Church, but onely then, when necessitie, and iust occasion so requireth: a father bestoweth a dagger vpon his sonne, not that he should euer be stabbing therewith. A master giueth his seruant a sword, not that hee should carry it euer drawen in his hand, or euer be fighting, or smiting therewith: but onely then, when necessitie, or iust occasion offereth it selfe: So Iesus hath giuen vnto his Church the sword of excommunication onely then to bee vsed, when necessitie & vrgent occasion so requireth. But vnder a Christian prince, punishing all sinnes by his sword ciuill, there can be no such necessary vse, or vrgent occasion, to vse that sword of excommunication. It may therefore be closed vp in his scabberd, and be layd aside in such dayes, and vnder such Kings: and

yet

yet againe be drawne out, and put into vse, in the dayes of perse-cuting kings. And this is not to take away that which Christ hath giuen to his spouse, the Church: but onely to vse it in his fit time, and place; euen then, and there, and onely then, and there, to vse it, when and where, there is fit vse for it.

And thus you see vpon how weake principles, and vnsound ground, our brethren build the necessitie, and perpetuall vse of excommunication in the Church: and thus you see, that notwithstanding the gift of the keyes, which is their maine proofe, for the setting vp of discipline, the key of excommunication may bee layd by, vnder a Christian King. And then if excommunication which is the power of Iesus, for the Gouernement of his perse-cuted Church, and the very sword, and principall part of the Primitiue Church Gouernement, may be wanting, & abolished, vnder a Christian King: out of all question, the very Primitiue Gouernement, which cannot bee without this, may bee taken a-way in like manner, and vtterly abolished in the peaceable dayes of the Church. And if the Apostle in the Epistle to the Hebrewes, soundly prooueth the abolishing of the ceremoniall law, by the abolishing of the Priest-hood, which was the prin-cipall part thereof, and serued for the execution of the law cere-moniall: then this reason of ours, that prooueth the lawfull taking away of excommunication out of the Church, vnder a godly King, soundly prooueth the lawfull taking away of the Pri-mitiue Church Gouernement vnder a godlie, and a Christian King.

Reason XIII.

IN the next place, I looke into the Ecclesiasticall officers, of the Primitiue Church; I meane the ruling Elders: and I see, that they, in like manner are in a Christian Kingdome, iustly exchan-ged, with a more excellent ruler, which is the godly, and the Christian King; whom our aduersaries acknowledge by their subscription to the supremacy, to be the principall, and supreme gouernour in the church ouer all persons: that is, ouer the Mini-sters, ouer the Elders, and ouer all the flocke, that before were vn-der the ruling Elders: and that in all causes, whither they are mat-ters of instance, or matters of crime; in matters of Whoredome, of Slander, of drunkennesse, of vsury; and in a word, of all those causes, wherein the Elders sat as Iudges, in the Primitiue Church.

in all those causes, now sitteth the King, and the officers vnder the King, as Iudges, to giue righteous iudgement therein. To him therefore comming into the Church, the ruling Elder resigned, and gaue vp his sword: To him, and to his rule, the church that before was vnder the Eldership, submitted it selfe; and looked, and waited for iustice, from his handes: of the Primitiue Church one of the fathers said, that the Church knewe nothing greater therein then the Bishoppe, but wee know one greater then the Bishopp, euen the sacred person, and power of the king. For doe you suppose, that when the King came to the Church, that then there came but a priuate person, that was to be vnder the rule and power of the Church, and to be topped by the Eldership? I tell you noe: he came a publique person, to rule, and to take into his hand, out of the hand of the Elders, the whole gouernement of the Church of God; to gouerne them, that before were gouerning Elders, to gouerne all them, that before were gouerned by the Elders: yea, and to gouerne them in the same cases, and in all the same affaires, wherein they were gouerned before by the ruling Elders of the Church. There is therefore another ruler sprung vp in the Church, and that planted by God, that the Primitiue Church neuer knew: and that is the King, that hath authority from God to rule there, and a sword for that purpose giuen him of God: as the Elders before him had authority to rule there, and a speciall sword giuen vnto them for that purpose from God The King therfore now is to gouerne the church by his power, and to be *custos vtriusq; tabulæ*: which is all that the ruling Elders had to doe in the Primitiue Church. And this is so apparant, that it cannot be denied: the light hereof shineth vpon our enemies, and they confesse the King to be such a one indeede. The Lord that before put Pastors and Elders in trust with his body, which is the Church, and committed the rule therof into their hands, hath now in stead of them, made choice of more excellent guardians: euen of the Kings, and Princes of the world, and hath committed to their trust, the same body of his, that before he put into the hands, and custody of the ruling Elders: and of these dayes, and of this change, spake the Prophet before, forewarned thereof, by the spirit, and forewarning vs thereof by the spirit of God, saying, thou shalt sucke the breasts of Kings, and Princes shall giue thee milke, Esa. 60. 10. 16. And againe, I will make Kings thy nourcing fathers, and Queenes thy

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nourſing mothers, Eſa.49.23. Where it is plaine, that the Prophet told aforehand of theſe daies, and that the after times ſhould come, wherein God would chaunge the hearts of the Gentile Kings, and out of them raiſe vp gouernours, that ſhould feede, as nourſes, his choſen in Iſraell, with the milke of iudgement, and with the rodde of iuſtice: and rule them prudently with all their heart, as once *Dauid* did the people of God. The holy man of God therefore, led by the ſpirit of God, hath propheſied afore hand of theſe times, and of this new gouernor to come from God, and hath thereby giuen vs a ſure warrant from God, that the will of God is, that the baſer officers of the perſecuted Church, ſhould in better daies, be exchaunged, with more excellent ones: namely, with Kings, and Princes, which being not to gouerne with the Eccleſiaſticall ſword, but with the ciuill, haue power (by conſequent) in ſtead of the Eccleſiaſticall ſword taken away, to ſet vp, as all ſufficient, their owne rule in the whole Church of God: and in place of the former, that muſt giue place to theirs, to place, and ſtabliſh their owne. So that with the new Gouernour of the Church, the old gouernement muſt needes be changed: and in ſtead of the Eccleſiaſticall, which onely was in the handes of the ruling Elders, muſt be ſet vp the ciuill ſword, which onely, by God, is put into the hands of the King, therewith to gouerne the whole land, and Church. And indeed by neceſſary conſequent it followeth, that if by God there be ſet vp a new kinde of ruler, with a new kind of ſword, to rule the Church withall: then there muſt needes be ſet vp a new kind of rule, a new ſword, a newe ſcepter, a new gouernement, in the whole Church of God: and ſo euery part of the Primitiue gouernement, being changed, the whole of neceſsity muſt be changed in that.

And here I muſt admoniſh our aduerſaries of three thinges; firſt that the common diſtinction of the ciuill, and the Eccleſiaſticall ſword, doth not deſtroy, nor ouerthrow this argument of mine: for though the King may not rule with the Eccleſiaſticall ſword, whereof he hath no neede; yet he may as ſufficiently rule the Church with his ciuill ſword, without the Eccleſiaſticall; as the Eccleſiaſticall ruler could gouerne it, with his Eccleſiaſticall ſword, without the ciuill: yea, in ſtead of deſtroying of our reaſon, it doth ſtrengthen it more; for in that they confeſſe that the King may gouerne the Church by his ciuill ſword: the bringing in of that argueth the throwing out of the other: the ſetting vp

of that, argueth the pulling downe of the other: euen as the bringing in of the new law of Christ, argued the disanulling, of the old law of *Moses*, as the Apostle reasoneth to the Hebrewes.

Secondly, the distinction of the ciuill, and Ecclesiasticall persons, doth not dissolue this argument of mine. For though the king be not a meere Ecclesiasticall person; yet we haue made a question of it, and proued, that being but a ciuill person, he may for gouernement in the Church, doe all that the Ecclesiasticall Elders might doe: for he is now, what they were before. Hee is now, as they were once, *custos vtriusq; tabulæ*: that is, the executioner of eyther table of the Law. And here it is now too late to runne in a ring, and to runne backe to the distinction of the Ecclesiasticall sword, and the ciuill; which to preuent, we haue taken away that before. It is enough for vs, that hee may doe the same, being a ciuill Magistrate, that the Church elder might doe before; though he may not doe it, the same way, nor with the same manner of instrument. For what helpeth it them, or what hurteth it vs, to say, that the King may gouerne as the Elder did, and in stead of him? marry he must not doe it with a leaden dagger, but with a bright and a sharpe two edged sword, of steele: he may not gouerne the Church with the blunt sword of excommunication, but with the guilded, shining, glittering, and inameled sword of ciuill iustice.

Thirdly, I admonish our aduersaries, that the question betweene vs, is not principally, about the censures of the Primitiue Church, which they denie not, but that we doe enioy; But the maine question is about the persons, that should censure the Church, and the manner or kinde of censures to bee vsed in the Church Gouernement: the persons that should censure the Church, they denie to be Arch-bishopps, Bishops, commissaries, or officials; and affirme, to be the pastors, and their supposed seuerall Elders of euery Church. But I hold that the very Pastors and elders, dreamed of vnder a Christian king, are not to gouerne of necessity without commission from the King. And that it is the King, that may, and ought to censure all offenders in the Church, as once the ruling Elders did: and that not by the censures Ecclesiasticall, whereof he hath no needé, but onely by his power and authority ciuill, which is of it selfe all-sufficient thereunto without the ecclesiasticall.

Reason

REASON. XIIII.

AND now to ſhew this, and yet to goe on with my entended purpoſe, I muſt in the very entry encounter an opinion, by our brethren broached, exceeding derogatory to the Kingdome of Chriſt: which holdeth, that the Kingdome of Chriſt, is confined within the bounds of his Church, & there determined, where he ceaſeth his mediation; but theſe men that thus ſhutte vp his Kingdome within the limits of his Prieſthood, ſpeake at Randome, and without all ſound ground of the word: for his Prieſthood is not for the world: but for the beleeuers of the world: his mediation is for his friends: but his kingdome is for his enemies, that he might deſtroy and ouercome them: according as it is written: be thou ruler in the middeſt, euen among thine enemies, euen among the Iewes, that crucified thee, the King of the Iewes; among the Gentiles, that perſecuted thy body; which is the Church; among the Turkes, which fight againſt the beloued citie.

All power, ſaith Chriſt, is giuen to me, in heauen, and in earth, Mat. 28. 18. The Kingdome then is not diuided betweene the father and the ſonne, with theſe conditions: that the father ſhould gouerne the Iewes, the Turkes, and the Gentiles, and the ſonne, the beleeuers, and the faith full: for then all power were not giuen to the ſonne, but ſome power, and that the greateſt, reſerued to the father.

The father (ſaith *Iohn* the Baptiſt, *Iohn* 3. ver. 35.) loueth the ſonne, and hath giuen all things into his hands. Ieſus (ſaith *Iohn* chap. 13. 3.) knew that the father had giuen all into his handes: not ſome things, but all things; not the Church onely, which is but ſome parte of his all things: but all Churches, all nations, all tongues, all people, all realmes, and Kingdomes whatſoeuer, euen all.

The Father iudgeth no man, (ſaith Chriſt, *Iohn.* 7. 22, 23.) but hath committed all iudgement to the ſonne, ver. 27. Yea, euen as he is the Sonne of man, that all men might honour the Sonne, as they honour the Father. The kingly ſeat then, and throne of iudgement, which once the fathers was, and wherin as Soueraigne and King, he ſat to rule, and iudge all nations, and kingdomes of the world, this kingly ſeate, and royall power, hath the Father giuen ouer vnto his ſonne Chriſt: but the power of God was ouer

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all nations: *Ergo*, the power of Christ, is ouer all nations: the father iudgeth no man: the Turke is a man, the Iew is a man, the Heathen man is a man: none of these are Iudged, none therefore ruled by the father, but all by the sonne Christ; the Father hath giuen that honour of the kingdome, that royall, and kingly power to the sonne, which once was his, that all men might honour the sonne, as they honour the father.

Aske of me (saith the father, to his king Christ, set downe vpon his holy hill, Psal. 2.8,9. That is, residing in Ierusalem that is aboue, euen at the right hand of his father) and I will giue thee the Heathen for thine inheritance, and the vttermost partes of the earth for thy possession. His kingdome then is ouer all the nations of the earth: Yea, ouer the very Heathen: and it is not, as the Church is, shut vp in a little corner of the earth: but stretcheth it selfe to the furthermost parts of the earth: and that not to gouerne them as his Church, by his word and spirit; but with an iron rodde to breake them in peeces like a Potters vessell; not like his children, whom being broken, he healeth againe by his owne blood.

Dauid notably defineth the very breadth, and length, the greatnesse, and the exceeding largenesse of the kingdome of Christ, *Psal.* 72.8.9.10.11. His Dominion, saith he, shall be from one sea, to the other: from the floods, round about vnto the ends of the world. Before him shall the Barbarians bow themselues; his enemies shall licke the dust, the Kings of the Oceane, and the Islands, shall bring him gifts: the Kings of *Sheba*, and *Seba*, shall doe him seruice. Finally all Kings shall bow themselues to him; all Nations shall doe him seruice. What can be more plainely spoken for his kingdome ouer all Churches, and Realmes, Iewes, and Gentiles, yea ouer all the world, I cannot possibly see, or imagine.

There is a kingdome ascribed vnto Christ, that is an euerlasting kingdome, *Psal.* 45.7. *Dan.* 2.44. & 7.14. Thy throne O God, saith *Salomon*, (speaking of Christ) is for all ages, world without end. And there is a kingdome ascribed vnto Christ, that he shall resigne againe to his father, and that shall haue an end. Then commeth the end, saith the Apostle, when he shall deliuer vp the kingdome to God the father. 1. *Cor.* 15.24. That kingdome, that shall haue no end, is ouer his saued, and redeemed onely. Ouer whom, being his bodie, Christ shall euer abide the head,

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yea after the vniuerſall diſſolution of the world. *Ergo*, that kingdome that ſhalbe reſigned, being another, differing frō this, cannot be that his kingdome that is only ouer his bodie, the Church: but it muſt be that his vniuerſall kingdome ouer his enemies. As it is ſaid, he muſt raigne, till he haue put all all his enemies vnder his feet: his kingdome therfore, and that which ſhall haue an end, is ouer his friends to ſaue them, and ouer his enemies, to deſtroy them.

It is a part of his kingdome, to raiſe from dead, and bring into iudgement all fleſh, 2. *Tim.* 4. 1. and ouer them, as a King, to ſit in his glorious throne, and iudgement ſeat, and pronounce a ſentence irreuocable of life, or death euerlaſting. But this power to iudge, is ouer all Nations; yea ouer quicke, and dead: for therefore he died, and roſe againe, that he might be Lord ouer quicke, and dead. *Ergo*, His kingdome is as large as his iudgement is, 2. *Tim.* 4. 1, 2. Which is ouer more, then ouer his Church: and far larger, then his office of mediation is; for he is the Sauiour of his Church, but iudge of all.

Becauſe hee humbled himſelfe ſaith *Paul*, to the death of the Croſſe: therefore he hath a name, (that is a power, and authority giuen him) aboue all names (whither they be the names of Churches, or of Common-weales: whither they be the names of Emperours, or Kings) that at the name of Ieſus all knees ſhould bow: of things in heauen, and things in earth, & things vnder the earth. *Philip.* 2. 8. 9. 10. He meaneth that God hath giuen him a kingdome ouer all Angels, ouer all Diuels, ouer all Churches, and Common-weales: ouer all things on the earth, bee they men, or others.

Elſe how ſhould hee bee the fift Monarch of the earth, that ſhould take to himſelfe the kingdome from the reſt of the kingdomes, and giue it to the high Saincts. *Dan.* 7. 14. 27. and 2. 34. 35. 44.

The Angel told his mother *Marie*, that vnto him ſhould bee giuen the kingdome of his father *Dauid*, *Luke* 1. 32. 33. But the kingdome of *Dauid* did not gouerne the Church onely, but the weale publike; the gouernement therefore of the kingdome of Chriſt, reacheth not onely to the Church, but to the Common-weale: elſe the kingdome of Chriſt, is not as ample, as the kingdome of *Dauid* was.

Thou art a Prieſt, ſaith God to his Chriſt, after the order of

Melchisedech; *Heb.*7.1. But *Melchisedech* was King of Salem, a little Citie of *Canaan*, and the Priest of the strong high God, such a one therefore must Christ be: euen a ruler, not onely ouer the Church; but a king ouer the weale publique: or else the shadow shall be greater then the body.

The time would faile me, if I should stand to alleage all the proofes pregnant in the Scripture, to giue witnesse to this controuersie in hand, these are all sufficient, to let our aduersaries see, that not onely the Church is the kingdome of Christ: but weales publike are a part of the kingdome of Christ, as wel as Churches are: and that his kingdome is ouer all, both Churches, and Common-weales. So ample and so large, the kingdome of Christ is; howsoeuer our aduersary-brethren, (that of all men would seeme most desirous to set vp the Kingdome of Christ, to their greater sin, & to the great dishonoring of Christ, vpon small reason God wot) denie this. But by this it appeareth, that faining to bee the greatest friends of that their Master and Lord Christ, they betray him, and the greatest part of his kingdome: which with one consent, they conspire to take away frō him, & to yeeld vp again into the hands of the father; that before had yeelded this into the hands of his first begotten, and beloued, the heire of this world, and all worlds to come: and going about to establish their owne kingdome, they destroy the kingdome of Christ, and labouring to inlarge their owne Dominion, and rule, they curtaile and diminish the kingdome of the Lord Christ. And therefore I cannot but in the zeale of my Lord, and king Christ, bid defiance vnto, and wage battell with this their opinion, that denieth the kingdome of my Lord and king Iesus. And hold him, if it were an Angell from heauen, accursed, that should preach me another Gospell then this that I haue receiued, from the mouthes, and liuely voices of all the holy Scriptures, consenting to this all in one, that Iesus is the king, and Lord ouer all things.

But I see what droue them to this, and made them run into this foule starting hole, they desired to fit their doctrine of the kingdome of Christ to their opinion of Ecclesiasticall gouernement, therfore indeede they fitted their shoe according to their foote. For teaching their Ministers, and Elders, to be the onely officers of Christ to rule the Church, which is the kingdome of Christ; of necessitie, they must except the king from being any officer of the kingdome of Christ. That they might do this: first they

they warily teach, that the kingdome of Christ is onely ouer his Church: and secondly, that they might not offend the Christian kings, they giue them, as they would seeme to thinke, a higher place: and that they might remoue them out of the kingdome of Christ, and out of all office in the Church of Christ, and so haue elbow roome enough for themselues, they giue them their place immediatly vnder God the Father: and let them to raigne in common-weales: that they might not intermeddle with the Church Gouernement.

And answerable hereunto, they teach, that the kingdome of Christ is a spirituall kingdome; that is, gouerned by spirituall men, and by spirituall meanes, that is, the word, and the censures Ecclesiasticall: that they might exclude the sword, and the censures ciuill out of the Church of Christ, and make it glad to stand armed at the Church doore, to keepe them in safetie, and peace, domineering within, in the Church: and this is all the power they giue to the ciuill king, in gouerning the Church of Christ, and this is good Poperie indeed.

Although all this geere will not hold, for to gouerne the spirituall kingdome of Christ, they call in meere lay men: and giue them place, and power, and office, in the kingdome of Christ, and call them by the name of Church Elders: and how will they then shut out the king, being a person more interessed in the Church gouernement, then any of his subiects, from being an officer in the Church, & kingdome of Christ, and that only for being no spirituall person, but a lay man? at the least let him be as capeable of office in the Church, as his vnder subiects, your chosen Elders, be.

Nay, how stand together these two doctrines of theirs? That the King should not bee an Officer of the Kingdome of Christ: but the Officer of the Father: and yet as they subscribe, bee supreame Gouernour in the Church, which is not the kingdome of the Father, as they say, but the kingdome of the sonne Christ? Can the king bee the Gouernour of the Church, which is the Kingdome of Christ, as they subscribe: and yet be no officer of the Church, as they teach? Is a Gouernour of the Church, no Officer of the Church? can the king be the Vice-roy of the father, whose kingdome the Church is not, as they teach, and yet gouerne the kingdome of Christ; which is not the kingdome, as they say, of the father, but of the son;

and yet be no officer of the kingdome of the ſonne Chriſt neither? can the Chauncellour of king *Iames*, our Soueraigne Lord, be the Chauncellour of the Romane Empire, and yet not deputed to that office by the Emperour? or can the Chauncellour of England, be the Chauncellour of Spaine, and yet not ſubſtituted by the king of Spaine? or can the Vice-roy of Spaine, bee the Vicegerent of the king of England, and yet not receiue this office, and power from the king of England? Fie, what ſtuffe is here? what traſh, what hay and ſtubble is heere, built vpon the foundation of gold? or what (to reconcile theſe their contrarieties) ſhall we ſay, that the father is ſupreame Gouernour ouer common-weales, and that the king is his ſubſtitute to gouerne that: and that the ſonne is ſupreame gouernour ouer Churches, and that the king is his Deputie alſo for him to gouerne that: Indeed thus we ſhall reconcile them: but then we ſhall vndoe them: for this diſtinction then will do them no good. For it will not except (as faine by this they would) the king, from being an officer of the Church of Chriſt, it will vtterly caſt downe that their ſtrong hold, that holdeth the Miniſters, & the Elders, to be the only Church officers: & thus, either, their doctrine muſt be contrary to their ſubſcription: or if theſe diſagree not, they muſt confeſſe, that kings, & princes, be aſwell the officers of the Church, as the Miniſters, or lay Elders be: and that they muſt rule it as well with their ſword, as the Elders with their ſword: & therfore, that the Church may aſwell be gouerned by the ciuill ſword, without the Eccleſiaſticall: as it was once gouerned by the Eccleſiaſticall, without the ciuill. Yea if we ſhall thus reconcile them, they muſt be driuen to confeſſe, that this their diſtinction, is friuolous, and therfore caſt it away, as a vaine one, which neither doth them any good, nor our cauſe any harme at all, only it ſeperateth, and diuideth, the father, & the ſon, in their raigne, & kingdome: & diſioineth them aſunder, like two earthly kings; hauing either of them one kingdome ſeuerall to himſelfe: the one ſharing the Church for his kingdome, and the other ſharing Common-weales for his kingdome. Yea it diſtracteth vs, for it teacheth vs, that we are not all ſubiects vnto one king, which is Chriſt: nor all to one God, which is the father: ſome be the ſubiects of the father, and ſome of vs bee the ſubiects of the ſonne: thoſe of the common-weale, are the ſubiects of the father, and thoſe of the Church, are the ſubiects of Chriſt. (Now I pray you whither bee greater the

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people of the Common-weale, that be the subiects of the father: or the people of the Church, that be the subiects of Christ?) And no maruell if this doctrine of diuision, (which dooth not subordaine the one, vnder the other; the sonne vnder the father: but doth deuide in two the kingdomes, and the kings of heauen) doe make diuision, and deuide asunder the kings and the people of the earth.

And thus hauing cast downe that their strong hold, that stood in our way, we will goe on with the maine force of our argument, and inferre, that the Kingdome of Christ, reaching not ouer Churches only, but ouer Common-weales too, for the fit gouernment thereof, shall neede not onely censures ecclesiasticall, as our brethren beleeue, which will fit onely the members of the Church: but beside these coertions ciuill, and meerely temporall which will fitly serue both for the members of the Church & of the Common-weale, to gouerne them both; as they did vnder the gouernement of the Iewish Common-weale. And therefore accordingly, the father, for the better and more effectuall gouerning of his whole Kingdome, hath furnished his sonne Christ, not onely with censures ecclesiasticall, but with an iron rodde; therewith to breake in peeces his enemies, like a potters vessell. And this rodde is either the multitude of temporall afflictions, comming from the immediate hand of Christ, vpon the disobedient of the world; or those which are brought vpon the heads of the wicked, by the hands of the ciuill Kings; who bearing not the sword for nought, are the Ministers of God for to execute his wrath vpon all them that doe euill. And therefore in the second of the Reuelation, the Lord Christ threatneth that woman *Iesabell*, not with suspension, or with excommunication, that are the censures ecclesiasticall: but to cast her into a bedd; which is, to punish her sinnes with sickenesse, and other diseases of the body; and her sonnes he threatneth to kill with the sword. And in the third of the same booke, the same Lord, and King Iesus auoucheth, that he chasteneth, and correcteth euery sonne whom he loueth. Chastisements therefore, and afflictions, whither ecclesiasticall or ciuill, are the censures of the King Christ. And in the nineteenth of the same booke, Saint *Iohn* saw a mighty army of men follow the word of God; who had a name written on his thygh, to be the King of the Kings, and Princes of the earth; and with this army attending him, their leader and King, he slewe a

mightie army of his enemies; to eate vp whose flesh, an Angell that stood in the Sunne, called together al the beasts of the earth, and the birds of heauen. To gouerne therefore his Kingdome, the Lord Christ hath Angels, Deuils, armies of Kings & Princes, fire, sword, famine, thunder, lightning, earthquakes, haile, stocks, whippes, prisons, bootes, rackes, gallowes, hurdels, axe, losse, pouertie, banishment, sickenesse, shame, death, excommunication, suspension, and a number els: so many, and of so sundrie sorts, are the censures, and coertions of the Kingdome of Christ. And of all these, so many in number, in the greatest want of the Church, the Lord Christ put ouer vnto the rulers of the Church onely two principall, the most vsuall whereof was excommunication, being a kind of banishment for a time from the Church of Christ; and being trusted onely with one or two at the most: how they face it out, as if all had beene put into their hands.

Thus far then hitherto haue wee traced out steppe by steppe the truth of this point: and by testimonies apparant out of the holy Scriptures haue brought the matter to this issue, that the Lord Christ is King ouer all realmes and Churches: and that to gouerne them, he hath censures, not onely ecclesiasticall, but ciuill. But now the question is, whither the Lord doeth gouerne these his kingdomes here in earth, by his royal presence on earth; or by his Vicegerents, and substitutes: and by the answere of Christ to *Pilate*, this question receiueth a manifest and a plaine answere. For to *Pilate* Christ plainely telleth, that his Kingdome is not of this world: not meaning heereby to denie the interest that he had in the Kingdomes and the Churches of this world: but his meaning is to tell *Pilate*, that his imperiall citie, which being the principall of his Kingdome, hee calleth metaphorically his Kingdome, his throne of glory, his kingly seate, his pallace royall, is not seated in this world: and that his meaning is not to reigne in Ierusalem, as their king, nor at Rome as their Emperour, nor yet in any other of the Kingdomes of this world: but in heauen; where he shall not hinder the reigne of the kings of this earth. This king therfore sitteth and raigneth in heauen, and giueth place to the kings of the earth to reigne as kings vnder him. But then not gouerning these his kingdomes by his residence heere on earth: it must needes follow, that as other kings residing in their imperiall cities, doe gouerne those their kingdomes that are a farre off by Proconsuls, Deputies, or

Vice-

Vice-royes, which are their Vicars, and doe represent their person: so this King Christ doth visibly gouerne these Churches and Kingdomes of his, by his Vice-royes and earthly deputies. The further question then is, which of all the officers and rulers of the Common-weale and Church, are the Vice-royes and deputies of this King of heauen, to gouerne and to rule his whole realme on earth? What is the Pope the Vice-roy of Christ, for the gouernement of his whole Kingdome on earth? Indeede this power and great honour he doth arrogate vnto himselfe; but in no case can we yeelde him this. And as for our brethren, they had rather take it themselues, then giue it to him. What then are the Ministers the Vice-royes, and next deputies vnder Christ, to gouerne this his Kingdome of the earth? Indeede they are his Vicars to teach his Church, and so Priests vnder the high Priest Christ. And they say, that they are the Vicars and Vice-royes of Christ immediate to gouerne his whole Kingdome, which as they say, is onely the Church: they are then behke, like vnto Christ: a King, and a Priest, such as was *Melchisedech*; a Prince, & a Priest of the strong high God. But let all this be graunted vnto them, that they assume vnto themselues, yet dare they not intermedle with the earthly Kingdomes, nor ciuill censures of the King, which they falsly denie to be any parte of the Kingdome of Christ: and therefore they are not full Vice-royes indeede of the King of heauen: but we seeke a full Vice-roy of the king Christ, if he haue any: and being that the Pope is not, nor the Minister is not, it followeth, that the Kings onely of the earth, are the deputies, the Ministers, the substitutes, the Vice-royes, of this great and mighty king Christ.

And howsoeuer they will not teach it in their doctrine, yet to this they haue subscribed, that the king, next, and immediately vnder Christ, is the supreame gouernour, both of the Church, and the Weale publique: and with them subscribeth S. *Iohn* to this point, Apoc. 1. calling Christ the chiefe of the Princes of the earth: *Ergo* he is a Prince of the earth; and that the chiefe one: and other Princes hold of him in chiefe: and in an other place afore cited, he calleth him the king of the kings of the earth: if he be their king, then they are not immediately the subiects of the father, but of Christ: if they be kings, & his subiects, they are deputed and substituted by him to be kings vnder him; they hold then their kingdome of him, and are his Vice-royes and substitutes; e-

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euen as *Herod* a King, being the subiect of the Romane Emperour, held his deputation, and Kingdome, of the Emperour of Rome, whose Vice-roy and substitute he was, for the gouerning of that parte of his Iewish Kingdome; wee therefore conclude, that as the Minister is the substitute of Christ, to teach the Church: so the King is the substitute, and Vicar of Christ, to gouerne the Church: and as it is the office of the Minister to teach the Church; so it is the office of the King to gouerne the Church: and as it is essentiall and ordinary to the Minister, to minister the word; so it is ordinary and essentiall to the King, to minister iustice, and to gouerne the whole Church of Christ. But so, as if the King doe, or shall neglect this parte of his duety; I meane the holy rule, and good gouernement of the Church of Christ: and in stead of well gouerning the Church, shall become a persecutor of the Church: then in the contempt and persecution of the King, extraordinarily, the Lord deputeth the Eldershippe, as his Vice-roy, to gouerne for him that part of his persecuted Church. And (ouer, and beside that which hath beene said) this may be well prooued out of other portions of the holy Writ: for, that it belongeth to the ordinary office of the king, to gouerne in his daies the Church of God, by his ciuil sword, appeareth plainely, by the example of all the godly kings of Iudah; who all, as their prerogatiue royall, euer had, and held this power and authority, by their ciuill sword onely, without the Ecclesiastical, to gouerne as the weale publique, so the whole Church of God, that was vnder them. And againe that, in the persecution and contempt of the king, the Eldership might gouerne the Church of Christ, for Christ; appeareth by the example apparent of the Church Primitiue: which in the want of godly kings, receiued power from Christ, to gouerne for Christ, the Church of Christ. Godly kings therefore in their daies, as the chiefe Officers of the Church of Christ, are to gouerne the peaceable Church of Christ: but in the want of godly kings, the Eldership of the Church, is, in the persecution of the Church, to gouerne the persecuted Church of Christ. There are therefore two estates of the Church; the one peaceable, and the other persecuted: and according to these two estates, two kindes of Gouernours, and two kindes, as I may in some sort say, of Gouernements: to gouerne the peaceable Church, there is the ciuill king, and the ciuill sword; to gouerne the persecuted Church, there is the Eldership Ecclesiasticall,

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and there is the ſword Eccleſiaſticall; and neither of theſe muſt intermeddle in the time, or in the place of the other; but eyther of them muſt keepe his place and his time: in the dayes of peace, let the king raigne, and let the Elderſhippe ſleepe; in the daies of perſecution the king ſleepeth, let the Elderſhippe then awake, and the ſword Eccleſiaſticall. For in the Primitiue times they had their ſeuerall times, and their ſeuerall places, to beſtirre and occupy themſelues in: when godly kings raigned in the Primitiue Church of the Iewes, the Elderſhip was not in vſe. Againe in the Primitiue Church of Chriſt, when the Elderſhippe raigned, the kings of the Gentiles, and the Iewes raged againſt the Church, they raigned not ouer the Church, as they ought: when kings ſlept, the Church gouernement awaked; againe when the kings awaked, the Church Gouernement ſlept. And thus in their Primitiue times, they were not both iumbled together, as our brethren would haue: but they had their ſeuerall ſtanding, and vſe apart one from the other; they had their interchaungeable raigne and their ſucceſsiue vſe and place; and ſo let them ſtand ſtill: let them keepe their firſt place, and their fitte time, and their gouernements may both ſtand, both agree, both haue their being, and their euerlaſting vſe, in ſome time or in other; in ſome place or in other. The Diſcipline eccleſiaſticall may haue his vſe in Turkey, in Fraunce, in the perſecuted Churches of the Low-countries, or in the Territories of Geneua, or Berne, where there is no king to gouerne. But the Diſcipline ciuill may haue his place in England, in Denmarke, and vnder al godly and chriſtian kings. Diſtinguiſh times, ſaith one, and the Scriptures will agree: Diſtinguiſh the times and the places, & the diuers gouernments wel agree: runne not on on a head, without the conſideration of the times, and the places; and this controuerſie ſhall haue an end.

And thus you ſhall haue a wedge for this hard knotte: but if you will vnſeaſonably ſet them vp both at one time to raigne: and make them, being different, to be as one; and being of diuers natures, to agree both in one gouernement, in one place, in one kingdome, you will attempt almoſt impoſsibilities, breede confuſion, bring in diſorder, make contentions, as betweene contraries; and the one will iuſtle out the other, as by wofull experience hath beene found in the Gouernement of the Pope, and the Emperour: and therefore when the kings rage, then muſt the Church raigne: againe when kings raigne, then muſt the Church

ceaſe to raigne: and of a raigning Queene, become an obedient ſubiect, vnder the gouernement of a godly king. And heere I challenge our aduerſaries, if they can, to ſhew mee out of the word of God, where theſe two gouernements euer were in vſe at one time, and in any one kingdome of the world.

Reason XV.

And here the better to deduce this from the former grounds, we muſt beware, that wee doe not childiſhly imagine, that becauſe the Kingdome of Chriſt reacheth vnto two ſortes of eſtates, the Church, and the Common-weale: and becauſe it hath beene executed by two kind of ſwords; therefore, that (as a fooles coate is made of two kinds of cloath, ſo) the one kingdome of Chriſt, is made of two ſorts of kingdomes; and that the one part of his kingdome is made, & conſiſteth of one kind, and the other part of another kind: that the one part of his kingdome is an Eccleſiaſticall kingdome; and that this was executed by Eccleſiaſticall men, and by a ſword Eccleſiaſticall; and that the other part, is a ciuill kingdome; and that this was and is executed by ciuill kings, and by a ſword ciuill; and ſo that it was one Office of Chriſt, that was executed by the miniſtery gouerning the Church: and another office of Chriſt, that was executed by the king, gouerning the Church. No, it is plaine, that the power to gouerne the Church, that is giuen to the king, and to the Elderſhippe, is the one and ſelfe ſame kingly power of Chriſt; and that the one kingly office of Chriſt, to gouerne the Common-weale, and the Church is notably put ouer to one perſon, I meane the king: ſo that the office of the king Chriſt abiding in him, the office and the duetie to gouerne the Realme, and the Church really abideth in him; although the execution of that part of his Office, that concerneth the Church, be neglected of him; and therfore put ouer by Chriſt vnto the Miniſter, to execute for him, and that by another, which is the Eccleſiaſticall ſword: ſo that to gouerne the Church, is a part of the office, the royaltie, and prerogatiue of the king, euer abiding in him, while he is a king; yea, though he perſecuteth: and that the gouernment of the Church that the miniſtery executed, was a branch of the Kings duetie, and that which by the King ſhould haue beene put in execution by his owne ſword ciuill; whereupon doe depend theſe conſequents: Firſt, that it was no new power that was put ouer to the

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Minister for the gouernement of the Church: but the very selfe same that was put ouer to the King before: and therefore the Church gouerned by the king, is gouerned by the same power whereby it was gouerned vnder the eldership: Secondly, that this power to gouerne the Church ordinarily, as his essentiall office, doth belong, and appertaine vnto the King; and the dispising King shall answere to God for his negligence herein; but he is not thereby deprined of the office. Thirdly, that being ordinary to the King, and essentiall to him: it could not be, but bee extraordinary, and onely accidentall vnto the Minister. Fourthly, that the power that the Minister had to exercise this office of the King, was extraordinarily made lawfull by the power of Christ: who onely (necessity so requiring) might lawfully transferre for a time, the exercising of this royaltie, to the Ministers of the Church: Fifthly, that the Lord Christ might leaue the royaltie in the king, and yet giue the honour and the practise of his duty to the Minister. The Lord left the sword ciuill in the handes of the King, and framed vnto the Church a sword ecclesiasticall, for the execution of the ciuill duety of the king: and thus in persecution to gouerne the lay men of the Church, he framed an ecclesiasticall sword: as otherwise in peace he framed a ciuil sword, to gouerne Ecclesiasticall men, and Ecclesiasticall affaires: so that the distinction of the sword made no distinction of the office: Sixtly, eyther of these two were inabled by God to gouerne the Churches in their times, without the other: and therefore to this end are as powerfull now, as euer they were before. Whence I inferre, that seeing it is ordinary, and essential to the King to gouerne the Church, and extraordinary to the Minister, and but only accidentall: that the king executing his gouernement, the Church must not execute it too: the king executing it by his ciuil sword, the Church must not execute it by his ecclesiasticall sword. For this is an infallible rule, that when that office is set vp in the Church, to which it belongeth essentially to gouerne: that then the gouernement must departe from that office wherunto it was but accidentall, and cleaue vnto that, vnto which it is essentiall, and ordinary: for the Church is not to content it selfe with accidents, which are the baser and lesse noble, when it may enioy the very essence and substance of things: and extraordinary thinges must then cease, when ordinary may be had. And seeing that the right and duety to gouerne the Church abideth still in the

King: and there being nothing wanting in him, but the execution of his owne office, which is the good Gouernment of the Church: when he shall take vp this, the Church must let it fall: and whē he claimeth it, as king but his own, the Church must not wrāgle, nor contend with the king for it; clayming it by their wrong, whē they cannot by their right, pleading possession of some hundred yeres, against the ancient euidences of kings, registred for an eternall memorandum in the holy writings of God. All which with one consent auouch this Gouernment to be the kings, and would you depriue him of his inheritance, and his right, because of his want, and your obtained possession? The king lost onely the practise of his duety, & this practise of the kings duty is all the Church found, so that the Minister was euer but the kings Vicar to gouerne for him, but extraordinarily depured by Christ therto, not by the king. The king did not execute his office, & the Church found leaue, fauour and power from Christ, to execute his office for him: and therefore this power of the Church to gouerne for the king, in reason could no longer continue, then till the king would gouerne himselfe, and with his owne sword ciuill, as with his owne handes execute his owne office. For what reason, or what need, had the Church, by her sword Ecclesiasticall to gouerne the Church for the king: when he was willing and able of himselfe to gouerne it by his owne sword ciuill? I conclude therfore, that he being but the kings Vicar, may be deposed at the kings pleasure. The case therefore standeth thus betweene the kings, and the Church: the persecuting kings through their careless security lost the kingdome: vigilant and Christian kings found the kingdome, that their predecessors lost: the Ministers of the Church lost a kingdome, that their predecessors found: and found peace, that their predecessors lost: the members of the Church lost their ruling Elders; and found kings their noursing fathers, and Queenes their noursing mothers: so when kings lost the Gouernement, the Church found it; when the kings found it, the Church lost it. And thus in right, these Gouernements were euer diuioyned, the Gouernment of the Church being a branch of the kingly office of Christ, ordinarily put ouer to kings, but extraordinarily to the Eldership.

Reason XVI.

And this distinction for the seuerall times of their Gouernement must be kept, (if our brethrens doctrines bee found, that

that teacheth the Church to be the onely kingdome of Christ) vnlesse we will lift vp the Minister, aboue the king: and extoll the office of the person, and the power of the Minister, aboue the office of the person, and the power of the king Christian: (and extoll him aboue all that is worshipped, and aboue all that is called God, as the kings of the earth are. For the Prophet saith of them I sayd that you are Goddes: but ye shall die like men.) For if you will put vpon, & giue vnto the Minister in the dayes of peace, the whole person, & office of the king Christ: and make him the full Vice-roy, of the king Christ, ouer his Church, which you hold to be his whole, and his onely kingdome: you giue him, and put vpon him, the very office, and person of a king: yea of the king Christ, who is the king of the kings of the earth. And a greater person then this, no king of the earth euer had, or euer shall haue; and so by consequent the office and the person of the Minister is as great as the office, and the person of the king: and beside this office, equall to the kings; you put vpon the Minister another office, more then the kings, and that is, the person, and office of the Priest Christ: and so make him a very Antichrist, another Christ vpon the earth; the full Image and Vicar of Christ: such as the Pope holdeth himselfe to be; and such a one, as is higher then all the kings of the earth. A Christian Minister therfore can not hold this office vnder Christ, immediatly in the rule of a godly king, except he wil make himselfe a greater person then the king. Of the king he may hold this power, if the king will, and at his pleasure, and so be vnder the king, as the Deputie of the king; who is the Deputie, and Viceroy of Christ: but to hold it, as our brethren hold, immediatly from Christ, as his Vicars, and Deputied immediatly by Christ, to gouerne for him, they cannot, except they lift vp themselues aboue all that is called God, and is worshipped. In the dayes of persecution, there being then no feare, least the Minister should lift vp himselfe in the greatnesse of his person ouer kings, might such an office, with more reason be put vpon him: Especially need so requiring. But now no need so requiring, for a minister to beare an office vnder a Christian king (that denieth the Minister no part of his honour) greater then the office of the king; is a way to lift him vp aboue the king, and so to make him Antichrist: and therefore in the Thessalonians, the hindering of Antichrist, is truely ascribed to the persecuting Emperour, that withheld the reuelation, that is the setting

of him vp. For he euer kept this perſon, that would be counted ſo great a perſon, vnder: but when he was taken away, then the Miniſters being (as they held) ſo great perſons, and honoured by kings Chriſtian, according to their pretended greatneſſe, lifted vp themſelues aboue kings; and thus ſprung Antichriſt vp: ſo that if our brethrens doctrine bee true, then they muſt let fall their claime to the Church Gouernement, vnder a Chriſtian king, or elſe be greater then the king. But if our doctrine be true, & theirs be falſe; then muſt they needs let the claime fall too, for the reaſons aboue-ſaid: and now let them chuſe, which they will doe. For which ſoeuer be true, I will ſtill hold, & conclude, that vnder a Chriſtian king, the Churchloſt his Primitiue Gouernment Eccleſiaſticall, and that the raigne of the Elderſhip is determined in the raigne of godly kings Chriſtian: this the Pope not knowing, holdeth ſtill his power like *Saul*, that hauing ſeaſed on the kingdome, would not part frō it, to his neighbor *Dauid*, & ſo is become Antichriſt; this the Popiſh kings not knowing, doe ſlauiſhly leaue this power in the Popes hands: and this our brethren not knowing, forgoe their Miniſtery, becauſe they may not obtaine this their deſired, and now long thirſted after kingdome.

But my labour, and deſire is, that all men may ſee with me this truth, and take knowledge, that there is ſomething in the Miniſtery that is eſſentiall: which they receiued both then, and now, from the Church, by vertue of their Eccleſiaſticall function; and that is the miniſtration of the word, and Sacraments: and there was ſomething which was accidentall, and altogether mutable, and that was a branch of the regall, and ruling power: which departed from them, when the ordinary ruling power came into the Church, that was wanting before. And hauing loſt this power, they cannot hold it now, but at the pleaſure of the king: who if he will, may giue it ouer vnto others: or returne againe vnto the Church, the power ouer all, ſauing ouer himſelfe. For I hold, that the king is not to looſe his place, nor to ſuffer himſelfe to be topped by any ſubiect, in his kingdome. And ſith ſome muſt bee free from all rule vnder heauen, in ſome things: as the Pope would be; it is moſt fit, that the king ſhould be exempt from all vnder rule, and left vnto the immediate power and rule of God. As the Apoſtle left the vnbeleeuers, that were without, in ſome things, neither to the rule of the heathen kings, that would not, nor to the Church that ſhould not iudge them: but onely vnto

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the iudgement of God, saying, doe not yee iudge them that are within? them that are without God shall iudge: and here obserue their contrariety, that hold a necessity of their discipline in all the Church, and yet except from discipline the head of the Church; which is the king, and if they except the head, I will except the body; for the same is the reason of the whole and the part.

Reason XVII.

BVt our aduersaries haue subscribed, not onely vnto the Gouernement, but vnto the supremacie also of the king: with the which I plainely see that Ecclesiasticall Discipline cannot stand. Without Ecclesiasticall Discipline, the king is supreme Gouernour of all persons, as well Ecclesiasticall, as Ciuill: but with Ecclesiasticall Discipline, the king is vnder the rule of the pastors, and Elders of the Church. For in Ecclesiasticall Discipline, the whole congregation of euery particular Church, consisteth of the rulers thereof, and of the people that are vnder their rule. The rulers are, either the Bishops, or the Elders of the Church: all the rest, whither they be iudges, or rulers of the land, Whither they be Lords, or Councellours, whither they be Kings, or Queenes, are to be ruled, and so by consequent, to be vnder the rule of the Pastors, and Elders of the Church. Now the king being no Elder, for that is to be lesse then the Pastor; nor no Pastor, for that forteth not with his calling: must needes bee vnder the rule of his particular Pastor, or Bishop; if he be vnder, he cannot be aboue him, then not his supreme head. Then being vnder his rule, here must needs at the least arise a controuersie (as betweene the Bishop of Rome, and the Emperour) whither of these two should be the chiefe, and vnto whom the supremacie should indine. The Emperour he challenging it, because the Bishop was his subiect; the Bishop challenging it, because the Emperour being a member, & a child of his Church, was vnder the rule of him, the head and father of all his particular Church. Now to ende this controuersie, the Emperour he draweth his Ciuill sword: and the Pope draweth his Ecclesiasticall sword; and there beginneth affray: the Emperour he fighteth against the Church, and persecuteth it: the Pope he rebelleth against his king, and excommunicateth him. And say, that it breake not forth into open warres: yet the seede, and sparke of this fire lying hidde within, cannot but kindle inward grudge, in the king: because his subiects would

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rule him: and in his ſubiects; I meane, his Paſtors, and Elders: becauſe hee will not bee ruled by them. Therefore the king muſt needs keepe vnder, or curbe Eccleſiaſticall Diſcipline, or elſe bee kept vnder, and curbed by Eccleſiaſticall Diſcipline. And either looſing his ſupremacie ouer the Paſtors, & Elders of his Church, put himſelfe vnder them, and vnder their authoritie; or elſe putting them downe, ſet vp himſelfe, and his rule ouer the Paſtors, and Elders of the Church.

I haue a heard a Papiſt ſay, that the Eccleſiaſticall Diſcipline could not ſtand with an abſolute Monarchy. For that it taketh away the ſupremacie from the king: and ſhareth halfe the kingdome (which is the abſolute rule of all the Church, which is not halfe, but all the kingdome) with the king: and againe, I haue heard ſome of our aduerſaries ſay, that Popery could not ſtand with a Monarchy: for that it taketh away the ſupremacie from the king, and vſurpeth authority ouer the whole Church in his kingdome, which is the whole kingdome of the land. The Pope, as Chriſt his Vicar, challengeth an immediate power from Chriſt, ouer all, yea ouer kings, and princes: and ſo our aduerſaries challenge ouer all, yea ouer kings and Princes, a power immediate from Chriſt, to gouerne them all in the Church, as the Vicegerents, and rulers of Chriſt, yea as the Vicars of Chriſt: and then if they haue rule ouer the king, in like manner muſt they haue rule ouer all the ſubiects of the king: & indeed in a Church, confounded as ours is with the Common-weale, if the Paſtors rule ouer all the Church, then they rule ouer all the kingdome: and yet farther, if excommunication may bee vſed in all criminall cauſes, as our aduerſaries hold: then haue they power to rule ouer all the kingdome, in all cauſes, as well Eccleſiaſticall as Ciuill. And thus of them both, is brought forth this monſter in nature: that the king ſhould bee ouer all, and yet vnder his ſubiects: that the king ſhould gouerne in all cauſes, Eccleſiaſticall and Ciuill: and yet the Church gouerne in all cauſes, as well Eccleſiaſticall, as Ciuill. And I wonder that a Papiſt can ſee this monſter in our aduerſaries, and not in the Pope. And againe, that our aduerſaries can ſee this in popery, and not in their Diſcipline Eccleſiaſticall.

And thus I heare either, to accuſe each other, and if either of both ſay true, then neither of both is ſound, and a friend to the Kings ſupremicie: although to ſpeake for our brethren: I thinke that they are prooued to hold againſt the ſupremacie,

more

more by force of reaſon: then by any experience of diſloyaltie. And although they cannot hold their diſcipline, with the ſupremacie: yet before, they thought, in the error of their iudgement, that well they might vphold both. Onely this in our brethren is to be miſliked: that hating Popery: in this point they ſhould be rancke Papiſts, though ignorantly. And that praying againſt, and laboring to diſcouer Antichriſt; themſelues ſhould ioyne with, and vphold Antichriſt: yea in that wherein he is Antichriſt? For if this maketh the Pope Antichriſt: for that he lifteth vp himſelfe in his rule aboue all that is worſhipped, or called God: and they ioyne with them in this, and ſay, that the Church, that is the Biſhoppes of the Church haue this power indeede, ouer Kings and Princes: and ſo vphold them in that: doe they not vphold the Pope, in that very thing, that maketh him very Anitchriſt? And thus I ſee, how zeale without knowledge, and a deſire to ſet vp the Church diſcipline ouer kingdomes, and Kings, ſet vp vnawares Antichriſt himſelfe: and mounted the man of pride to that great and wonderfull height. And euen then, when in Rome was ſet vp the authoritie of the Biſhoppe, or chiefe Paſtor of Rome, ouer the Emperor: then was ſet vp Antichriſt in Rome.

And here if any man aske of me? why it being the will of God that the rule of the Church ſhould then ceaſe, when Emperors became Chriſtians, that it was not plainely ſo mentioned, and expreſly reuealed in the Scriptures? my anſwere is: that the Lord would leaue a way by *hiding* this for a time, (which hee would open in his time) for to let in, and to ſet vp Antichriſt: whom he would reueale in his time: euen as in hiding the end of the law of *Moyſes*, he laid a ſnare, to take therein the vnbeleeuing Iewes, whom of old hee purpoſed to caſt of. And heere brethren conſider, what a groſſe error it is, to hold a diſcipline againſt the ſupremacy of the King: which is in your owne iudgement, to hold treaſon: and to hold an opinion againſt the proportion of faith. And how little it becometh Chriſtian men, to vphold the raigne of the Popes, and the Biſhop of Rome, ouer the Emperour and ouer the Kings of the earth. And therfore for my part hauing ſubſcribed to the Supremacy, I make no bones of it, to ſubſcribe to the preſent Gouernement eſtabliſhed by our godly, and Chriſtian King.

REASON XVIII.

AND here becauſe our Brethren be delighted with Quæres, I will propound a few vnto them.

And here firſt I demaund, Whither the Apoſtles during the Primitiue times were not the ſupreme heades of the Church next and immediately vnder Chriſt Ieſus?

2. Whither the Biſhops or Elderſhip next ſucceeding them, were not as they were, the ſupreme heads of the Church?

3. Whither in theſe dayes there be no alteration from thoſe dayes, but that the Biſhops or Elderſhip of England be now, as they were thē, the ſupreme heads of the Church of England, next and immediatly vnder Ieſus Chriſt?

4. There being (as one of their ſide ſaith) no vniuerſall, nor nationall nor dioceſian Church: but euery Church being a Pariſhionall Church: I demaund whither I. S. being the Miniſter of Saint *Clements*, be the ſupreme head of the Church of S. *Clements*, next and immediate vnder Ieſus Chriſt?

5. Whither euery particular Miniſter be not the ſupreme head of euery particular Church of his, as well as I.S. is the particular head of his?

6. Whither the Miniſter being the ſupreme head of the Church, the king can be ſupreme head of it too? whither can there be two ſupreme heads on the earth, of one and the ſame Church?

7. There being no nationall Church in England whereof the King can be head, and being head of no pariſhionall Church in England, what is become of the Kinges ſupremacie ouer the Church of England?

The ſecond Queſtion.

SEcondly, I demaund whither a body merely Eccleſiaſticall, and not any way politike, can haue, as it is a body Eccleſiaſticall, a head, that is merely politike, and not any way Eccleſiaſticall?

Whither the head, and the body muſt not be of the ſame kind, nature, and ſort?

What manner of body they make, that ſowe a mans head, to an Aſſes bodie?

2. Whither two bodies really being in nature; and being both of a different nature: and ſeuered one, from another: and both liuing; can haue and liue both, but by one head? much more, whither 500000 bodies all ſeuerally, can bee ſufficed by one onely head, & that of another ſort, & kind as they hold the king to be?

3. Whi-

3. Whither doth not this argument well hold? the Church, and the Common-weale, haue but one head, *Ergo* they are but one bodie?

Whither the bodie being a bodie mixed, and a compound, of parts Eccleſiaſtique, and Politique: the head muſt not bee a member anſwerable thereunto? that is a head, a Gouernour, or an officer, partly Eccleſiaſticall, and partly politique, ſome thing like to your lay Elder, whom you hold to be a lay man: and yet a Church officer.

4. Whither the King being a Perſon, mixed of a lay and a Clergie gouerning man, be not as fit a head to gouerne lay and Clergie men, by his owne ſword, as their gouerning Elderſhip, much weaker, & baſer then the king, was to gouerne thē by a borowed ſword? & whither he may not fitly ſtand in the place of that pulled downe? and what loſſe ſhould the Church haue, if ſo it were?

The third Queſtion.

THirdly, I demaund whither it belongeth not to the King, as a part of his kingdome, to gouerne all the people of the kingdome in all affaires of the land?

2. Whither diſcipline doth not claime a right in the authoritie and name of Ieſus Chriſt, to gouerne all the people of the kingdome, & that by no authority nor ſword of the king, in almoſt half the affaires of the kingdome, as in the matter of witchcraft, idolatry, hereſie, blaſphemie, ſwearing, profaning of the Sabboth, wrath, vſurie, couetouſneſſe, whoredome, drunkenneſſe, backbiting, ſlandering, and ſuch like?

3. Whither Ieſus Chriſt came into the world to take from *Cæſar*, thoſe things that are *Cæſars*? to take from euery king Chriſtian, the one halfe of his kingdome, and to giue it to the Church?

4. Whither the power and office of the king be not out of all queſtion, of God?

5. Whither that power that giueth all to the king, be of God? and that power that giueth not all to the king, but onely halfe to the king and halfe to the Church, be of God too?

6. Whither you thinke him the kings friend, that layeth claime to halfe his kingdome?

Whither he that claimeth a right to gouerne halfe the affaires of the kingdome, doe not claime a right to gouerne halfe the kingdome?

The fourth Queſtion.

FOurthly, I demaund what neceſsitie there is, that the king ſhould puniſh ſome ſins, & not the Church: & that the Church ſhould puniſh ſome ſins, & not the king: as vſually was, & is done and yet, that both the Church and the king, ſhould puniſh all ſins iointly? as ſome hold, & how can theſe contraries ſtand together?

2. Whither the Primitiue Church puniſhed all ſinnes? And againe, whither it toyned with the king, in puniſhing all ſinnes? If it did not, whither they that vrge, and preſſe this, and ſtand for this, doe vrge, and preſſe, and ſtand for the Gouernment of the Primitiue Church?

3. Whither the Church puniſhing all with the king, doth not iointly gouerne all with the king? and ſo ſhareth the whole kingdome with the king?

4. Whither if it ſo fall out that the Church will not puniſh, and the king will puniſh a man, what will follow?

5. Whither the king be the ſole king of that kingdome, where the Church ſhareth the kingdome with the king?

The fift Queſtion.

FIftly, I demand, whether the kingdome of the king doth conſiſt rather in outward honor, & wealth, thē in power, & rule?

2. Whither he that deuideth the rule with the king, doth not deuide the kingdome with the king?

3. Whither the Church doth not claime as abſolute authority, & right, and that not in right nor authority of the king, but in her owne authority and right, to gouerne by her owne ſword, and her owne lawes, all the ſubiects of the kingdome: as the king doth to gouerne them by his ſword and his lawes?

4. Whither all the ſubiects of the king, be not alſo the ſubiects of the Church, if their challenge be good?

Whither the Church be not then halfe ruler, and halfe king, with the king?

Whither the king be any more then halfe king, and the Church halfe king?

Whither but halfe the kingdome be Chriſts? why doth not the Church claime all the kingdome, ſith Chriſt will not be contented with halfe.

The ſixt Queſtion.

WHither al heathē kings, in whoſe kingdom the Church is not be not without the Church, ſole rulers ouer their ſubiects?

Whither then Chriſtian kings ſhould not be ſole rulers as well as they?

Whither

Whither the heathen king turning Christian must loose his former prærogatiue, his monarchy, and sole rule? whither for becomming a Christian, must he be punished with the losse of halfe his kingdome?

Whither Christian Religion doth indeed depriue kings of any part of their kingdome?

The consequents and conclusions inferred vpon these Questions.

FRom the first I inferre, that this Church hath lost the supreme Gouernment, that the Primitiue Church had, it is deuolued to the king.

From the second I conclude, that their ruling Elder meerely spiritual, as a head not fitting a mixed body, is taken away, and insteed of him another fitter, and worthier set vp to gouerne this combined Church.

From the rest I conclude, the Gouernment to be departed from the Church, or else the Church to bee halfe Gouernour of the kingdome with the king.

If they deny that they haue power and right in the immediate authoritie of Christ to rule ouer the Church of England, which containeth and includeth all the subiects of the king, they yeeld me the question, and denie their Primitie Gouernment, and the Church Discipline. For the Primitiue Gouernment, or Church Discipline, as they hold it, is nothing but a certaine power, immediately by Iesus Christ, giuen to the Elders of the Church to gouerne the Church, by the censures of the Church: now he that denieth this right, denieth his Primitiue Discipline.

If they auouch that such authority and right they haue: they take halfe the kingdome frō the king: they equall & shole themselues with the king, in the Gouernement of his kingdome: they deuide the kingdome with the king: and make themselues halfe kings, and the king the other halfe king. Now if they haue such a right, let thē speake it out, and claime their right, & if they can, let thē proue it vnto vs, let thē challenge it boldly as the Pope doth.

I conclude therefore that the Church must loose her kingdome, or the king his kingdome; the one halfe of it at the least: now whither hath most reason to yeeld vp his kingdome, iudge you? And here note that the contention is who shall be king, a sweete contention for Christian Ministers, that pretend all humility and lowlines of Christ; and whither doe better the subscribers that yeeld it, or the gainesayers that refuse it?

The seuenth Question.

Whither did not the Primitiue Church exercise her Gouernement, without the leaue of the kings of the earth?

Whither may not the Church now exercise the same Gouernment without the leaue of the king?

If they say that it may, they ioine with the Browniſt, that ſetteth vp the gouernement without the king.

If they say it may not, they denie the Church to haue the same power to rule now vnder a Christian king, that it had vnder the heathen kings, and so they giue me the Question.

Whither they, that haue all authoritie to gouerne the Church from Christ immediatly: haue any mediatly from the king?

If they haue no authoritie from the king, why doe they expect the King?

The eight Question.

WHither doe you not hold, that the king may neither alter, nor yet immediatly by himselfe exercise the Church Gouernement? onely he must establish it, and vphold it?

Whither he that may not immediatly, but onely mediatly, administer or exercise the Church Gouernment be the next, and immediate gouernour of the Church vnder Christ? This opinion therefore denieth part of the Supremacy.

And heere, I pray, answere mee this argument, that seemeth in mine eyes very reasonable.

That Gouernment of the Church, that the king (being Christ his Deputie) may not administer, he is not tied by Christ to vphold or establish:

The Primitiue Gouernment he may not by himselfe administer:

Ergo, he is not tied to vphold the Primitiue Gouernement.

And heere for my resolution, giue me an instance, but not in *eodem*, of a Gouernement established by the chiefe Lord and king, to the vpholding whereof he createth a Viceroy, or Deputie, that may not by himselfe administer, or execute that Gouernment: me thinketh it a very vnreasonable thing, that a Deputie should be inioyned to doe that vnder paine of life, that himselfe if neede be, may not doe.

That the Lord Christ should commaund his Deputie the king to see that the Gouernement of the Primitiue Church should vnder him be administerd, & exercised: and yet restraine him from the

the administration, and exercise thereof: this is as if he should bid him run, and then tie his legges.

The ninth Question.

IN the Primitiue Church all the sinnes of the Parish were punished in the consistory of the same Parish, as you say: and this approued by the Apostles. In Scotland the sinnes of twenty Parishes in one Consistorie; and this is approued by you in the latter Iewish Church: all the sinnes almost of the Church in the one Consistorie of the *Sanhedrim*: why may it not be so in England? Is the place a matter of essence, or circumstance? is the person that punisheth, be he Lay, or Clergie man, a matter of essence, or circumstance? both punished in the Primitiue Church, as you say. Is the instrument a matter of essence, or circumstance? as whither sinne be punished by a Whip, a Halter, a sword, fire, or excommunication? cannot God be satisfied if sinne be punished, except it be punished by a Lay, and Clergie man, or by excommunication?

REASON XIX.

AND heere to grow to an end, I demaund whither the iudiciall Law of *Moyses* being giuen in the wisedome of God, as the fittest pollicie, in iustice, to gouerne the Iewish kingdome, may not by Christian Kings be brought into, and set vp in their seuerall Dominions? And heere I know, that howsoeuer they hold it not a matter of necessitie, yet they will not denie, but that it is lawfull for Christian kings to set it vp in their seuerall Dominions. If this be graunted, then I see there may be a Christian Kingdome of Priests, a great and flourishing Church, gouerned exceeding well, and flourishing with all godlinesse, and yet wholy want, and be altogether without Ecclesiasticall Discipline. For the Iewish kingdome, and Church ioyned both together, and gouerned according to the iustice and pollicie of God, for many hundred yeeres together prospered, and was without all exception passing well gouerned, vnder the godly Kings, and yet altogether without Ecclesiasticall Discipline. Yea I see there may be a kingdome, (plotted by God himselfe, and a Church ioyned with a kingdome (from which sort wee must take our patterne) planted by the pollicie of God himselfe, and by the same pollicie of God gouerned, euen as the Primitiue Church was gouerned by another pollicie of God) with the which Ecclesiasticall Discipline

cannot

cannot ſtand. For in the Iewiſh kingdome, all ſinnes being iuſtly puniſhed, according to the iudiciall law of *Moyſes*, by the ciuill Magiſtrate, there were no ſinnes left to be puniſhed by the Eccleſiaſticall cenſures: there was then no vſe, nor place at all, in ſuch a kingdome as that, left for the Diſcipline of the Primitiue Church. Now then if the kingdome of Iewrie, and the Church affixed thereunto, might be gouerned by another policie of God, then the Primitiue Church pollicie was, and yet bee allowed, nay planted of God, and flouriſh without Eccleſiaſticall Diſcipline: may not trow you, the kingdome of England, and the Church affixed there vnto, be gouerned by ſome other pollicie then the Eccleſiaſticall pollicie, and yet be gouerned by the very pollicie of God: planted by God himſelfe: and flouriſh paſſing well, without Eccleſiaſticall Gouernment? If with the kingdome and Church of the Iewes, gouerned by the pollicie of God, this their Eccleſiaſticall pollicie of God, could not poſsibly ſtand: then the like kingdome being here, as there was; without pollicie of God, could not bee placed, nor ſtand their pollicie of God. And thus the pollicie of God, ſhould not ſtand with the pollicie of God: the Eccleſiaſticall pollicie of God, with the Ciuill pollicie of God. And therefore they were neuer made both by God to ſtand both together: but the one, that I meane of the Primitiue Church, to haue his place in a ſingle Church, where the kings were wanting: the other, I meane that pollicy of the Iewiſh kingdome, to haue his place in a Church compounded, as ours is, with a Common-weale, where-ouer one Chriſtian king beareth the whole ſway. And thus God in mercy hath giuen a pollicie in his word, for a Church perſecuted: which is to haue his place in a Church perſecuted: and a policie for a Church peaceable, vnder a Chriſtian king: that is to haue place in ſuch a kingdome. And I wonder that our aduerſaries ſee not this diſtinction: and conſider not how God hath giuen a ſeuerall kind of Gouernment, to theſe ſeuerall and diuerſe kinds of Churches, and what reaſon they haue to thruſt vpon a Church peaceable, that kind of Gouernment, that God gaue to a perſecuted Church, and ſo confounding the order of God, and nature of things, to giue the forme of one thing, to a diuerſe, and almoſt contrary thing: the forme of a perſecuted Church, to a Church that is peaceable; and floriſheth vnder a goly king. And here fully and finally to determine the queſtion.

Idc-

I demaund whether, a Christian king may not punish all sinnes whatsoeuer, by the Ciuill Magistrate: as the kings of *Iudah* did, by the law of God? And I doubt not, but that they will easily yeeld vnto me this. If then the king may punish all sinnes by the Ciuill Magistrate: then are there none left to be punished by the Discipline of the Church. If there be no sinnes to be punished by it, then is there no vse of it; nor nothing at all for it to do there: if it hath there nothing to doe, and if there be no vse of it; then is it vtterly laid on the ground, ouerthrowen, and made void, and vaine in such a Common-weale. And therefore in some Common-weales there is made a meere nullitie of Ecclesiasticall Discipline; but our Common-weale is such, or may be easily made such: *Ergo*, in our Common-weale there is, or may be a meere nullitie of Ecclesiasticall Discipline. And so it is plaine, that it is not of necessitie imposed by God vpon all Common-weales. for it is not by God imposed vpon such a one, as I mentioned now. And then, if our Gouernment be, or may be, in that number, and of that sort, and kind: then is it not of necessitie imposed vpon our Church, and kingdome; All sinnes may be heere punished by the Ciuill Magistrate: *Ergo*, there needeth to bee none left to the Ecclesiasticall censures; *Ergo*, there may bee no vse of them, in this Church, and kingdome of ours: *Ergo*, they may bee vtterly taken away, or suffered to sleepe, in this kingdome of ours. And heere I charge our aduersaries, before the liuing God, that shall iudge all flesh, that if euer they meane to reply, besides the rest, that they remember to shape me a sound answere, without cauelling, to this argument of mine, or else to subscribe with vs to this Gouernment of ours. For I hold the argument to bee demonstratiue, and vtterly vnanswerable; and to confesse the truth, it is that reason that fully resolued me, that hung in suspence before, and was swayed onely that way, whither I was carried by the force of argument. And if any man be not obstinate, nor wilfully blind, it may let him see, that Ecclesiasticall Discipline is not of necessitie to be set vp in this, and all other kingdomes of the world, as our aduersaries would make all men, and vs too, if they could. to beleeue: for surely, if all sinnes (to repeat it once againe) may be punished by the Ciuill sword: then there are none to bee punished by the Ecclesiasticall: then there is made a meere nullitie of it in a kingdome, as this is. And thus it is plaine, that there can bee no place for their Ecclesiasticall Discipline, but onely

where kings gouerne ouer loosely; which is a thing altogether vnlawfull for Christian kings.

But men being by nature hold-fast of their opinion, and in loue with the child and daughter of their owne braine: and being loth to be taken in such a fault, and to haue it discouered, being hardly brought to beleeue that they haue erred thus long and to confesse it; being ashamed to be conuicted as deceiuers of the people, and to haue it proued that they vented vntruth, & set abroach errors, in steede of the Gospell: enuying this, that a weake man, and a man of my place, should see that light, that for so many yeeres hath bin hidden from them: rather then they will haue this Discipline of theirs (for the obtaining whereof they haue suffered so many things) thus to be set packing: and as an Idle one to bee banished out of Christian kingdomes; they will set it a worke, and find something for it to doe, yea in such a kingdome as wee haue already spoken of. And therefore, though without it a Christian kingdome may be gouerned passing well, and abound in all godlinesse, and religion: yet they perchaunce will hold (though it be absurde, and too grosse) that it is a matter of necessitie, that with the Ciuill, should bee ioyned the Ecclesiasticall Discipline: and that the king may not punish all sinnes by the Ciuill Magistrate onely. And that it is a notable sinne, to diuorce these two Gouernments asunder: and that in no case, it is lawfull for the Ciuill Magistrate, to proceede to censure, or to giue sentence, without the Ecclesiasticall: and so they will finde a place for euer in all Common-weales, for their Ecclesiasticall Discipline.

But if it be a sinne for the Church, with the censures therof, not to ioyne in punishing sinne, with the Ciuill Magistrate: Oh Lord how long haue euen our aduersaries themselues liued in this sin? that haue all this while (being fully perswaded that this had bene their dutie) and that against the light of their consciences, omitted this their bounden dutie.

If it be a sinne for these two Gouernments to be diuorced: then for many hundred yeeres together, vnder *Moyses*, and all the Prophets, the whole kingdome of the Iewes sinned, and that by Commission from God, that ordained all sinnes to be punished onely by the Ciuill Magistrate, without the Ecclesiasticall: and setting not vp the Ecclesiasticall Discipline, diuorced these two Gouernements asunder.

And

And heere I would know how or when kings Christian lost this power to rule the whole Church and Common-weale, by the sword Ciuill, without the Ecclesiasticall: who, as all godly kings set vp and approued by God, euer had power and authoritie so to doe.

Yea the whole Primitiue Church sinned in this point, and that by commandement from *Paul*: who forbidding them to excommunicate them that were without, did not suffer the Church, to ioyne with the Common weale, in punishing of sinne.

Yea the *Sanhedrim*, Iesus Christ our Lord, and the Apostles of our Sauiour Christ, sinned, in that they ioyned not with *Herod*, with *Pontius Pilate*, and the rest of the Romane gouernors in punishing of sinne: but we feare not to sinne with the Churches of all ages, for so many hundred yeeres together: with the blessed Apostles and with our Lord and Sauiour Iesus Christ himselfe.

If it be a sinne, in punishing sinne, to diuorce these two Gouernements: let them bring forth the commaundement of God for the combining of them together, and we will feare, and confesse our sinne.

But if they cannot bring forth any commandement, as I know vndoubtedly that they cannot: yet let thē bring forth some one example out of the word, for the approuing hereof. I aske them, did the Iewish Church and Common-weale, both planted by God, euer doe so? And it is plaine that they did not: all sinnes were punished there by the Ciuill Magistrate onely, without the Ecclesiasticall. Nay, did Christ, the high Priests, the Elders, and the *Sanhedrim*, proceede against the two theeues crucified with Christ, by Excommunication, when *Herod*, and *Pontius Pilate* proceeded, to giue against them the sentence of death? and I know that they are not able to shew this. Nay did afterward the Primitiue Church ioyne, with the princes of their land, in punishing the sinnes of the land, and it is plaine that they did not; they were forbidden so to doe, as we said before. Nay those sinnes of the Church, that were punished by the heathen lawes, as treason, murder, theft, and such like, did the Church punish, in the members, and in the brethren of the Church? And it is plaine that it did not, they were stinted and concluded by *Paul*, 1. Cor. 5. within their compasse: and he named vnto them the particular sinnes, that they should punish with excommunication: and they were adulterie, couetousnesse, idolatry, rayling, drunkennesse,

and extortion: all which were made lawfull ynough by heathen kings, especially extortion, was a thing vsuall in their Publicans, and in many of their officers, but was intollerable in a Christian man: and as they medled not with the sinnes punished by the Church: so the Church medled not with the sinnes punished by them. But their iurisdictions remained distinct, and this distinction of either iurisdiction hath bene continued from hand to hand euen from the Primitiue, to this Church of ours: where you see this diuorce of the seuerall iurisdictions to be continued, as we receiued it of auncient time, from the former Churches. And yet further, looke into the Churches of Scotland, France, and Flaunders: and you shall in no time, and in no age, and in no place of the world, find in all things, this combination of Gouernments, that some men of ours haue dreamed of.

Now then, if they can shew for doing of it no commaundement out of the word, nor no example, neither out of the auncient Church of the Iewes, nor out of the latter Church of Iewry: nor out of the Primitiue Church, (whose only example they presse vpon vs) neither out of any ancient, or newly planted Common-weale, (though our newer Common-weales be more corrupted then the auncient were) nor yet out of all ages of the world: how will they tye vs to ioyne together these, that the word, and the world, neuer did before? and goe about to make vs beleeue, in diuorcing of these, that wee are guiltie of such a sinne, as the word, the world, and all the Church of God, neuer knewe before? Surely before I would holde such stuffe, to holde in Discipline: and before I would broach a lye, to vent a shadow of truth: before I would holde such paradoxes, to make men beleeue, that the moone is made of greene cheese: I would lay my hand vpon my mouth, and dash my pen against the wall. If I could not defend Discipline, but by defending this position: I would rather a thousand times subscribe, and I should therein commit a hundred times lesse absurdities, then in holding of these tearmes: but we must let goe words, and come to reasons.

Wee haue shewed before, and that from the example of the Iewish kingdome, and Church, that a kingdome, and a Church combined as ours is together, without their Ecclesiasticall Discipline, may florish, and be gouerned by another pollicie, that is of God, as well as theirs is: and may without all exception be ruled

led paſsing well, yea exceeding well. And is it a ſinne, if our kingdome and Church be not gouerned better then paſsing well? If it be not better gouerned then it is poſsible to be gouerned: If it be not better, then the beſt that euer was? Being a boy, I learned no degree aboue the ſuperlatiue; and being growen a man, I can reade of none higher. If they haue another Grammer, or another Art, that teach the a higher degree: let them vent their new found, I had almoſt ſaid, new fond Art, and we will bee glad to learne any true, though it be a new thing. For mine owne part, I neuer fancied *Plutoes* Common-weale, nor Sir *Thomas Mores Vtopia*: nor any ſuch Common-weales, or Churches, as dwell in the clouds: and are fetched from beyond the Moone.

If there be ſuch a neceſsity for the coupling of the both together: then it is, for that the one without the other, is not in iuſtice ſufficient, for the reuenge of ſinne: or in mercy, for the preſeruation of the ſound, from the infection of the ſower leauen: or in power, for the effectuall working of repentance. For beſide theſe I can ſee no other end, for the neceſſarie combination of theſe two.

And firſt, concerning the puniſhment of ſinne, I hold, that it is a ſuffi. ient puniſhment, to puniſh treaſon, and murder, two of the greateſt ſinnes, with death: and ſo it once ſeemed in the wiſedome, and iuſtice of God: that proportioning the puniſhmen.., to the ſinnes, ordained by the iudiciall law of *Moyſes*, no other puniſhment for theſe two ſinnes, but onely death, without the excommunication of the Church. And then was it ynough in thoſe dayes: and is it not ynough now in theſe dayes and times of ours? was it iuſtice then: and is it not iuſtice now? how is that become a ſinne now: that was iuſtice, and very righteouſneſſe then? and that by the ſentence, and iudgement of God himſelfe: or what, ſhall we condemne God of vniuſtice: that giuing lawes, and puniſhments for his people, appointed not puniſhments, iuſt, and ſufficient ynough, for the ſinnes of his people?

In ſinnes of the leſſer nature, to vſe excommunication (the greateſt puniſhment of the Church:) and beſides this, to adde to excommunication, ſome other ciuill puniſhment, to make it more ſharpe: is not iuſtice: which euer proportioneth the puniſhment to the ſinne: but extreame cruelty.

In the greater ſinnes, which death (then with there was none more heauy ordained for his owne people the Iewes) to ioine excõmunication (then which there was no greater puniſhment, ordained by God, for the beleeuing Gentiles) is to lay that vpõ one which God ordained as ſufficient, to be laid vpon two: namely vpon a ſinning Iew, & vpon a ſinning Chriſtian Gentile; & ſo to be twice as ſeuere as God is, twice as iuſt as God is; which is not to be iuſter then God, but to be too too cruell indeed. When the iudge bindeth the hands of the theefe, for the Church alſo to bind his ſinnes in heauen, and earth: when the ciuill iudge giueth his body to the hangman: thẽ for the Elders to giue his body & ſoule to the diuell: when the Shiriffe hangeth & killeth the body; then for the church to hang, & to kil his ſoule, in hel fire, is not iuſtice, but a meere butchery of body and ſoule, that my ſoule abhorreth, and a puniſhment, which the Lord reſerueth to his iaſt, and to his owne iudgement ſeate: and for vs being men, is farre more vnmercifull, then to ſeeth a Kidde (that is a poore ſinner) in his mothers milke: which is the excommunication, of his mother the Church: and beſide, it is cleane contrary to the practiſe of the Primitiue Church, that in matters of death did neuer vſe excommunication at all. For the Primitiue Church vſed excommunication onely in thoſe ſinnes, where ouer the Church had power. But the Church had neuer power ouer the caſes of death: *Ergo*, the Church did neuer vſe it in the caſes of death.

But being merciſull men, perchance they will hold one of them to bee ynough for puniſhment: but both of them, to bee litle ynough, for to breede repentance. And therefore, they will haue them to be ioyned together onely, to worke repentance effectually: very well, then they muſt be ioyned together onely in thoſe caſes, where the law reſpiteth the death of the ſinner: which falleth not out in a thouſand caſes, in one yere; and then in theſe caſes by their own confeſsion, without ſinne they may be diuorced, *Ergo*, by their owne confeſsion, in ſome caſes, without ſinne, they bee ſeparate, and put aſunder, the one from the other. And what if vpon this we ſhould conclude, (that the caſe ſtanding alike, in the whole, and in the parts) that in all other caſes, without ſinne, they may ſtand apart, and one without the other bee put in execution.

But how haue our brethren forgotten their owne rule? Nay the rule of the Apoſtle: which is, that wee may neuer doe euill, that

that good may come of it. And therefore, that wee may neuer vſe vngodly cruelty, to beget moſt godly repentance thereby.

But what? is it true indeede, that without excommunication, death inflicted by the Ciuill Magiſtrate, is not ſufficient, to beget repentance? Death inflicted vpon *Achan*, brought forth a moſt humbled confeſſion, without excommunication. Death, without excommunication, wrought repentance in the thiefe, that was crucified with Ieſus Chriſt. Death, without excommunication, hath wrought it, as our eyes haue ſeene, in many thouſand ſinners, that haue ſuffered death, by the onely hand of the ciuill iudge: and how hath the ciuill Magiſtrate, and his impoſed death, loſt his auncient, and his wonted force? how, hath it of a ſudden become weake, that in all ages hath bene ſo powerfull to effect repentance?

How many of the children of God, being neuer touched by the ciuill Magiſtrate, but being ſmitten only, by the immediate hand of God, and that with ſome leſſer puniſhment, haue taken this ſmiting of God to the heart, and haue beene truely touched in their hearts, with godly ſorrow, that bred repentance, neuer to be repented of?

Remember ſaith *Salomon* thy latter end, and thou ſhalt not ſinne for euer. If the bare remembrance of death, as witneſſeth the holy Ghoſt, be able to driue a man from ſinning, and ſo by conſequent, to driue him vnto repentance: what can the preſenting of it to the view doe, and the ſetting of it before the eye of the ſeeing, and beholding ſinner?

The houre of death is the fartheſt, and the laſt time, that the ſinner taketh with himſelfe, for the beginning, and accompliſhment of his repentance: ſo that when the houre of death is come, the very prefixed time is come, that he ſet to himſelfe, to repent in: and then either he muſt indeed repent, or elſe without all help of after repentance, be damned for euer.

And although the ciuill Magiſtrate, neither doth kill, nor intend to kill the ſoule: yet without repentance, the Lord, who onely may lawfully do it, then killeth the ſoule, when the ciuil Magiſtrate killeth the body: then doth God ſeperate the vnrepentant ſinner from himſelfe, and from the company of the bleſſed ſoules, and from the Saints on earth; when the ciuill Magiſtrate, doth ſeperate the ſinner, from the land of the liuing: and then doth God

God giue ouer the ſoule of the wicked man by excommunication from himſelfe, to the diuell: when the ciuill iudge, doth giue ouer his body, vnto the executioner: and therefore excommunication is really contained in the ciuill puniſhment: and with greater power inflicted by God, and by his hand; by meanes of the Ciuill Magiſtrate, then it can be inflicted, by the Church of God. For the church doth but repreſent it, but death doth preſent it; the Church doth but foreſhew it, but death doth really ſhew it: the Church doth but put in the feare, but death putteth in the feeling of it; the Church doth but giue the ſentence, but death giueth the preſent ſence of it: and is the very executioner of excommunication. So that if excommunication be of that force, to breede repentance; it is not wanting in the Ciuill cenſures: though the Eccleſiaſticall cenſures be wanting there. And when it is without imputation of vniuſtice, miniſtred by God, more effectually, by the hand, and meanes, of the Ciuill Magiſtrate, and euery ſinner euidently knoweth, and ſeeth, and heareth this: alas to what end ſhall it, with leſſe power, and that with the blot of vnmercifull dealing, be miniſtred by the Church of God? and he that feareth not God, that he may repent: how will he be afraid of the Church of God? and if a ſinner feare not to be excommunicate, and ſeperated by God: how will he feare, and be brought to repent, by the bare excommunication of the Church? And when the Ciuill Magiſtrate doth it with more power, and all ſufficiently: it is too ridiculous, to doe the ſame thing by the Church, and leſſe in effect, and more farre vnſufficiently.

In a caſt-away, both ioyned together, are not able to worke repentance: in the child of God, one alone, without the other, is of power ſufficient, able ynough to worke it: in a caſt-away, both are booteleſſe, in the child of God, both are needleſſe: and therefore neither in the good, nor in the bad, is required a neceſſary coniunction of both theſe.

And how ſoeuer they will not acknowledge this ſufficiency to the Ciuill Magiſtrate onely: yet I hope they will not denie it to Eccleſiaſticall cenſures alone, which we ſee wrought repentance in the inceſtuous perſon of Corinth; without the Ciuill Magiſtrate: which wee ſee by experience to be of power to conuert ſome, which they themſelues would therfore ioyne with the Ciuill ſword, that it might bring foorth repentance, and which they hold to be a holy meanes, giuen of God, to this end, that it might

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beget repentance in the man, that hath fallen away by ſinne: will they ſo diſgrace their owne cenſure, that it ſhall not be all ſufficient without the addition of the Ciuill ſword?

And ſurely, had this combination beene a matter of that importance, and of that neceſsitie, I aſſure my ſelfe, that the Lord would not haue denied both, to his owne, and peculiar people the Iewes. Nor to his owne, which was the firſt, and the Primitiue Church, but in that he giueth to them both, but either of them both: he plainely lets vs ſee, what the iudgement of God is in this caſe: and that is, that either of them both, is of power, and all-ſufficient, to worke repentance, in all that belong, and appertaine to the calling of God: and then if one, without the other, be ſufficient to worke repentance: In vaine is it to vſe more meanes to worke that, which by fewer meanes may be wrought as effectually.

And as for the preſeruation of the ſound, from the infection of the wicked, there can be no better meanes to effect that: then to make an vtter ſeperation betweene them, and of ſeperations, there can bee none either more full, or more finall, then that, which is made by death: by the which the corrupter of men, is vtterly taken from among men: and ſeperated finally from the ſonnes of men. And being cut off from the earth, can neuer hurt the men of the earth any more. Now this ſeperation being made by the Ciuill Magiſtrate, is farre more full, then the ſeperation, that is made by excommunication: and therefore to effect this by the addition of excommunication, to the Ciuill ſword, is more then palpable folly.

I conclude therefore, that if for the reuenge of ſinne: or for the breeding of repentance: or for the preſeruation of the good: there be no neceſſary coupling together, of the Ciuill, and of the Eccleſiaſticall cenſures required: then is there no neceſſary reaſon that may, or can inforce, the neceſſary coniunction of theſe two at all. But wee haue ſhewed before, that for none of theſe cauſes is required, any neceſſary coniunction of thoſe two cenſures: and therefore, it followeth, that of thoſe two, there is required no neceſſary coniunction at all.

AND yet further, if of neceſsitie the Church, and the Ciuill power, muſt be ioyned together in all things: then they muſt ioyntly proceede, not onely to puniſh ſinne: but alſo, to iudge betweene brother and brother, in matters of controuerſie, and in caſes of right and law. And indeede, the Apoſtle, that in the fift to the Corinthians, and the latter end therof; inuelled the Church in the right, and power to puniſh ſinne by excommunication: in the very next words, which is in the beginning of the ſixt, giueth power, and authoritie to the Church, to iudge betweene brother and brother, in matters of law; ſo that the Church, by the authoritie of the Apoſtle, hath as good right, to iudge in matters of law: as it hath, to iudge in matter of ſinne. If then, they muſt ioyne with the Ciuill Iudge in caſes of right: then muſt wee pull downe our ſeates of iudgement, and build greater: that may containe, not onely the Iudges of the Law, the Iuſtices of Peace, and their Officers: but alſo, the Miniſters, and Elders of the whole Shire: then muſt the Miniſters turne their ſtudies, to looke out what is right, and law in matters of controuerſies: then muſt they ceaſe, to waite onely vpon the Miniſterie of the word: and intermeddle with all caſes, and controuerſies of the whole land: then muſt they deale in all thoſe caſes, wherein the iudges, and Iuſtices of peace, are tied by their office to deale; a thing which they permit not, no not to the Biſhops of the Church. And little reaſon ſhall they haue to condemne the Pope, for vſurping authoritie in Ciuill caſes; when they themſelues hold it ſtill to bee the right of the Church: & themſelues intermeddle therein. But if vnder a Chriſtian King; and vnder Chriſtian Iudges, they hold this to be no neceſſary duety of the Church; how doe they hold it, vnder a Chriſtian king, and vnder Chriſtian Iudges, a matter of neceſsitie, for the Church, with the ciuill Iudge, to puniſh ſinne? And if they can ſee, that the power to iudge in matter of right, was but extraordinary, and onely for the times of perſecution, and for want of Chriſtian Magiſtrates: how commeth it to paſſe that they cannot ſee that the power to puniſh ſinne, was only extraordinarie, and for the daves of perſecution, and for the want of Chriſtian Magiſtrates? For they haue no more power to doe the one, then they haue to doe the other; and the power to doe the one, they muſt hold to haue ceaſed: or elſe they muſt hold

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the absurdities afore mentioned: now let them choose of these two, which they will hold.

And here I might stand to bring forth those particular cases, wherein the Church ought not to ioyne with the Ciuill Magistrate, in punishing of sin; as in the cases of death, of present repentance, and such like: and here I might shew the great questions that might arise about their manner of proceeding: the fittest places, and the fittest times; the great also inconueniences, the manifold absurdities, and the meere impossibilities, implied herein, all which I omit: hauing dwelt already ynough, if not too long, in this point. And thus I haue plainely prooued, that it is no sinne to disioyne, nor no matter of necessity to conioyne together, both these aforenamed censures.

But though they cannot hold it to bee a matter of necessitie, yet perchaunce they will hold it to bee a matter of expediencie, and that it were meete for the better Gouernment of the Church, to be set vp in this, and all other kingdomes of the world. But whither it be meete, or not meete, I will be no iudge in this case: but leaue the tryall of that, to men of more wisedome, and of better iudgement then my selfe am. For if they hold it a matter of no necessitie, but onely of indifferencie; and that where it is found expedient, it may be vsed: where it is found a matter of inconueniency, there it may be refused; they giue me my question, and hold with me, that vnder a Christian king, it is a matter meerely indifferent: and that there is no necessity laid vpon the king, to entertaine it, or to set it vp, in this land and kingdome of his.

If therefore they hold it but a matter of expediency: they giue me my question.

If they hold it a matter of necessitie, I shewed them their error, and therefore vpon the præmises I conclude, that the king by the Ciuill sword onely, may punish all sinnes, without the Ecclesiasticall: and so leaue no vse, no place; nor nothing for Ecclesiasticall Discipline to doe, in this Realme, and kingdome of his. And thus my argument remaineth firme, demonstratiue, and is not, by any possible meanes, to be answered.

And thus they graunting, that the Gouernment of the Iewish kingdome, and Church, is not to vs necessary: and wee hauing proued, that the Gouernment of the Primitiue Church, is neither a matter of necessitie to vs: it followeth, that it is free for

the king to set vp either of them both, or to ioine together either of them both, or to receiue neither of them both: and therefore, that it is lawfull for the king to set vp some other (if it may be) more fit, for Godlines, and peace, then either of them both bee. And then, if it be lawfull for the king, without sinne to set it vp; it is lawfull for vs, without sinne, to subscribe thereunto: and thus it is plaine, that we in subscribing to this godly and peaceable Gouernment of the King, haue committed no sinne, neither are we guiltie of Apostacy, or of treason to God, to his Church, or to his holy truth. But of sound knowledge, and of faith, & of infallible grounds out of the holy word of God, in peace of conscience, and in the peace of the Church, haue lawfully subscribed to the holy Gouernment of the Land, and Church.

And thus, wee haue spoken in regard of the apparent trueth of the cause, something too much; in regard of our enemies and friendes, fully ynough: but in regard of our selues, something too little. For we desire at full, to let the world see, with what feare of God, with what care of our consciences, and vpon what sound grounds, wee haue proceeded. How diligently wee haue searched out the trueth, & how we haue looked into euery nooke and corner of the cause.

And therefore in a word, wee will handle one point farther: for the satisfying of our enemies, and for the clearing of our selues: and that is, that this Gouernement of ours, onely in a necessarie circumstance, and in no materiall point, differeth from the Primitiue Gouernement of the Church. And this necessary circumstance, is in the onely addition of the officers, and the power of the King, to the auncient officers, and the power of the Church. And that to this end; that the king, as his duetie, and place requireth, may see, that the censures of the Church be iustly, without all partiality, put in execution.

And heere to shew you this, I must tell you first: that in this our Church, wee haue in vse all the censures of the Primitiue Church. For wee haue in vse admonitions: lawfull for the ministers, and the Elders of the Church: we haue suspension from holy things in vse, and lawfull for the minister alone; and we haue in vse excommunication, lawfull for the minister to administer: but so as the approbation, and coniunction of the king, and the officers of the king, for the faithfuller, and more forcible proceeding be first had, and obtained: and these are all the censures, that euer

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were in vse in the Primitiue Church.

And as we haue all the ruling censures in vse, that euer the Primitiue Church had; so haue we all the same officers, that the Primitiue Church had, for the putting in execution of the Primitiue censures. For the officers of the Primitiue Church, that onely, or principally intermedled in the administration of the Church censures, were either lay, or else ministeriall Elders: the ministeriall Elders were either the Pastors of the Church; or els the holy Apostles and Euangelists of Christ, to whom it was giuen to ouersee, and ouer-rule the whole Church: as for the lay Elders, they haue their being, & standing place in this Church of ours, vnder the name & title of Churchwardens, and Sidemen, to whom it is made lawfull to ouer-see the maners of the whole Church, to giue to the offensiue parties, holy and wholesome admonitions, & of the greater offences, to informe themselues, their particular Pastor, & together with their Pastor, to informe the officers of the King; & so iointly to proceede to the execution of punishment, vpon the offensiue person: the Elders therfore of our Church are the first, that espie & detect the fault, that giue countenance, and consent, to the punishing of the fault, & desire vnder their hands, the help of the king, for the punishing of the fault, and this is, as I can soundly gather, all that the Elders had to doe in the Primitiue Church.

And if any be iniured, or haue cause to complaine, it is the particular Minister; but let vs see what iust cause of complaint is ministred to the Ministers. First, as watchmen, they haue power to spie out the sinnes of the whole flocke: they haue power to admonish, to reproue, to exhort, and to rebuke them that sinne openly. Secondly, they haue authority to suspend, and for a time to seperate from the supper of the Lord, the offensiue man: onely the absolute and free power to put in execution excommunication (the weightest censure of the Church) for the causes afore mentioned, is restrained, till the king be fully informed; of the needfull, and the iust vse thereof. And the sinne being once made knowen vnto the king (that is to the officers of the king) and the sinne being found to deserue so, the king as the first in place, giueth his consent, and his sentence first: and the minister as the second vnder God, and the king, ioineth in the next place his sentence, and power with the power of the king; and thus the offensiue man is seperate from the Church, and cast out thereof,

in the name of God, and the king. So the minister, is the first, that with the Elders, seeth the fault; the king is but the second, that searcheth out, and looketh into the accused sinne: the Minister, with the Elders, are the first that detect the sinne: the king is but the second, that examineth the detected sinne; the Elders, with the ministers, are the first, that thinke the sin to be worthy of punishment, that giue their allowance, & countenance thereunto: the king is but the second that well waigheth, first the cause, & considereth, whither it deserue excommunication; the minister, first consenteth, and in his priuate iudgement, excommunicateth the person; craueth and desireth the authority, and consent of the king: the king is the second in all this, and consenteth not, but vpon reasonable and iust cause: and so maketh a wise stay of all rash and partiall proceeding, and layeth a bridle vpon all sinister affections of the ministery. But the king vpon sound deliberation, and weighing well the matter, consenteth to the minister; and as he is first in power, so onely in this one thing is he the first, that pronounceth the sentence; and the minister onely in this is but the second: and thus, where the cause is iust, there ioyne together, the king and the minister, in throwing out of the Church, a wicked man; the king first pronounceth him, then the minister denounceth him, to be an excommunicate person: and thus the minister hath his share, and interest in excommunication, as had the Pastors of the Primitiue Church: but restrained, as needs must be; that the authoritie of the king, may come in betweene, and haue his iust place in the Gouernment of Gods Church, and though by this meanes, there be made some stay; yet the stay is recompenced, with the sound, and more aduised proceeding: and with the addition of the power of the king, to the power of the Church; and if in this circumstance, there be any other proceeding then iust, the fault is in the corruption of the persons; and not in the sinne of the course. And here what other cause haue our ministers to complaine, as if they were wronged; saue onely that they are ouer-looked, and ruled by the king, and be not as absolute monarches in their Church, as the Pope is in his, or the king is in his? and now let our aduersaries speake, if such a one be an intollerable circumstance: and whither a man, by reason of this, is iustly, and with a good conscience, withheld from subscription to the present estate.

And thus, because the Church is increased with the person, and

the

the power of the king: therefore the Church, beſide the auntient officers thereof, hath receiued the increaſe of the officers, of the king; and theſe are the ſeuerall Biſhops, of euery ſeuerall dioceſſe: which our aduerſaries hold, to be an ouerplus, and an vnneceſſary burden to the Church. But I hold them, in, and ouer the Church, as neceſſary, as is the officers, and power of the king. For they bare the office, the rule, and the perſon of the king, in, and ouer, the whole Church. And therefore more plainely, to lay out this, to the vnderſtanding of the ſimple: they muſt know, that in the perſon of the king, (who is, as our lawes hold him, a perſon mixed, of a lay, and a ſpirituall man) is inueſted, the Gouernement of ſpirituall, and of lay men: the Gouernment therefore of the land, and the Gouernement of the whole Church of the land. Now the hands of the king, being by nature too ſhort, to reach forth his Gouernement from one end of ſo great a kingdome, to the other: are by Arte Politique, made exceeding long: by ioyning thereunto, the armes of inferior men: all which faſtened together, lengthen out the armes of the king, and make him able for the ſmiting of a ſinner, to reach, from one ſide of the kingdome, to the other: and from one end of the Church, to the furthermoſt part thereof. The king therefore, being not able to ouerſee his ſubiects, without his ſubiects: for the better ruling of his ſubiect Church, and land: (according to the councell of *Iethro*, to *Moyſes*) communicateth, and imparteth, to ſome ſufficient, among his ſubiects, a little beame of that his imperiall rule, and Gouernment, ouer the whole Church. And the perſons to whom the king hath giuen of his ſpirit, that is, of his power to gouerne the Church, the men, the affaires, and the cenſures of the Church, are the Lords ſpirituall: that is the Reuerend Biſhops of the land, whom the king hath increaſed, & made great: by giuing vnto them ſo great a power, by impoſing vpon thē ſo great a perſon as his owne is; & anſwerably thereunto, by indowing them, with Barronies, and with the wealth and titles of great, and mighty Lords. Now theſe by the authority, and power of the king, being ſet ouer a whole Dioceſſe; that conſiſteth perchance, of many hundred pariſhes: are not poſsibly able, with their own eyes, to view and ouerſee the manners, and ſeuerall ſinnes, of ſo many hundred Miniſters, and of ſo great a multitude of men: nor yet in all thoſe places, the right execution of the Primitiue Church Gouernment, without the helpe of their inferiour men:

they

they therfore are inforced againe, to set vnder thē, some Commiſ-
ſaries, ſome Archdeacons, & ſome Officials. And theſe ſetting vp,
and holding for the purpoſe a Court Spirituall, receiue informa-
tion, of all open, and notorious crimes: and theſe men (the con-
ſent of the Paſtors, and Elders firſt had, by their preſentment: the
cauſe ſo requiring) doe in the name of the king, and in the name
of the miniſters, and the Elders, draw out the ſword Eccleſiaſticall,
and put it againe into the hands of the miniſter: therewith to
ſmite in the name of God, and the King, the offending man. And
thus it appeareth, that an addition of ſome ſuch officers, muſt of
neceſſitie, vnder a Chriſtian king be had, to ouerſee the right ex-
ecution of the Primitiue Church Gouernment: or elſe, the Church
of England muſt be exempted, and ſet free, from the ſupreame
authoritie of the king: as the Church of Rome, and the Pope is;
but our aduerſaries by their ſubſcription approue not this. And
although the laying of this bridle vpon the miniſters, layeth open
a gappe, to many inferior Officers, of much bribery, and partiall
dealing: yet for any thing I ſee, it openeth thereunto, no greater
gappe, no, nor in reaſon, ſo great as it would; if the bridle were
taken away, and the Miniſters left, to Lord it ouer their ſeuerall
flockes. And therefore, if the king; then the officers of the king,
be neceſſarily added to the Church of God: and if the king be not,
how ſhall wee count the officers of the king, a burden, to the
Church? but the ſpirit of Antichriſt would be free, and bee ſet
aloft, would rule, and ouerlooke all, but would be ruled, and ouer-
looked of none.

But heere ariſeth a queſtion, where about our aduerſaries wran-
gle exceeding much, & that is: whither the king may not take of
the miniſters of the Church, as wel as of lay men, & ſet them in his
place, to rule ouer the Church; to ouerſee the particular proceed-
ings of euery Church, and indue theſe miniſters, repreſenting his
perſon, with the honour, the titles, and liuings of Lords. And
howſoeuer it is vnſauery in the ſenſe of our aduerſaries: yet to
me it ſeemeth a thing exceeding harde, that the miniſtrie of Ieſus
Chriſt, and the publike ſeruice of God, ſhould keepe him from
all worldly preferment, and for euer after, (as if he had bene con-
uinced of ſome notable crime) make him vncapable of all Ciuill
honour.

But heere to prooue the Miniſters vtterly vncapable of all Ci-
uill honour, they alleage the ſaying of Chriſt to his Diſciples, con-
tending

tending for the ſupremacie. Mat. 20. 26. You know (ſaith Chriſt) that the Princes of the people bare rule ouer them; and they that are great men exerciſe authoritie ouer thē: & (as *Luke* ſayth, *Luk.* 22. 29) are called gratious Lords: but it ſhal not be ſo among you. From hence they inferre, that by Chriſt it is forbidden to the Miniſters of the Church, to beare the titles, or the office of gratious Lords: and verely ſo well might they ſeeme to doe, if theſe were words of commandement, and ſpoken indifferently to all the miniſters of Chriſt.

But for my part, I hold, (firſt) theſe words to concerne the after Miniſters of Chriſt nothing at all: but to be ſpoken onely to his Diſciples, as many other things were. For theſe words were ſpoken onely to them, the people being abſent; and that not vpon any doctrine before deliuered: but by occaſion of a priuate controuerſie betweene themſelues moued, and that was, which of all thē twelue, Chriſt being a temporall king, (for ſo they often before, and euen then dreamed) ſhould carry the greateſt ſway, and be the moſt gratious, and honorable Lord; matters, out of all controuerſie, onely concerning themſelues, and their priuate honours: and touching the after Church of Chriſt, nothing at all; to this Chriſt maketh that anſwere before mentioned: and therein telleth them, that vnder him, and in his kingdome, which was not of this world, they muſt neuer hope for, nor expect, thoſe honourable titles nor that lordly nor earthly rule: that in the courts of earthly kings, and princes of this world, ſuch honourable titles might be had, but in his kingdome it was not ſo. And therefore their honour ſhould not conſiſt in the poſſeſſion of offices, and titles that were of that nature: but rather in the painefull worke of their Miniſtery, in the which, whoſoeuer was the moſt painfull man, ſhould be the moſt honourable man. So that if their controuerſie was onely concerning themſelues, and touched the Church of God no farther, then onely in the knowledge hereof, as out of all doubt it was; and if the anſwere of Chriſt was direct to their queſtion, as out of all controuerſie it was: then it muſt needes be ſpoken to the Diſciples of Chriſt onely, as many other things were: and therefore not to touch, nor to bind the after miniſters of Chriſt any thing at all: no more, then they are commaunded to preach the Goſpell to all nations of the world, becauſe the Diſciples of Chriſt were commaunded ſo. And yet this better appeareth, by the anſwere it ſelfe, that Chriſt maketh to

his Disciples: for that, the answere of Christ teacheth plainely an equallitie betweene those persons to whom he speaketh, he (saith Christ) that will be the greatest among you, let him be inferior or seruant vnto all: but among the Apostles only in office, & honor, there was an equallitie: and not betweene the Apostles, and Prophets; nor betweene the Apostles & Euangelists; nor betweene the Apostles and Pastors of the Church. There are diuersitie of gifts in the Church: an Euangelist, is more then an ordinarie Minister of the Church; a Prophet is more then an Euangelist: and an Apostle, is more then a Prophet, and more then euery Minister else of the Church. They are Ministers of Christ (saith the Apostle) I speake like a foole, I am more. There being therefore difference betweene the Apostles, and the after Ministers: and this being spoken only to the where there was no difference, but an equallitie: could not equally be spoken to the Apostles, and to the after Ministers of the Church: and therefore are these wrongfully applied vnto them.

Secondly, I say, that euen these words thus spoken by Christ, to the Disciples of Christ, are not a simple forbidding of them to take this honour, but a plaine foretelling of them, that they should not inioy this honour: so you (saith Christ) it shall not bee so. This word shall, is a word of the Indicatiue Moode, and the Future tence: which foretelleth onely that it shall not be so; and not a word of the Imperatiue Moode, which indeede forbiddeth, that it be not so. If I say to *Iohn* a Nokes, you shall not be Bishop of Canterbury, I meane not to forbid him, but only foretell him, that he shall not inioy the place: so Christ only foretelleth them, that they shall not enioy honor: but he doth not in one word forbid them to receiue it, if any would make them an offer therof: & yet this better appeareth, for that in vaine it were for Christ to forbid thē, the entertaining of such honor, as in his foreknowledg he saw should neuer so much, as once be tendered, or offered vnto them. Persecution & Bonds waited for thē: & of this he foretold them: but lordships, and honour attended them not: and of this in this place, he foretold them, but forbad it not.

A Prophet (as *Elias*) well might, and indeed did take vnto himselfe, the title of a lord, when it was giuen him by *Obadiah*, one of the lords of *Achab*: much more, may an Apostle, who is more then a Prophet, if it were tendered vnto him, by any of the Emperours, or kings of the earth.

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The Elder that ruleth well, saith the Apostle to *Timothy*, is worthie of double honour: especially such as labour in the word, and in doctrine. I aske, what this double honour is? is it not worldly wealth? is it not authoritie ouer the Church? is it not reuerence? the putting of the capp? the bowing of the bodie a reuerent, yea, an honourable appellation, or title? or what? doth the word honour, that is to be giuen by all, exclude an honourable title, that is giuen by the king, and taken of our Bishops? this were strange. Pardon me, Christian brethren, if I interprete these words by you brought, in a sence something differing from the expositiō of other, but agreeing with the words of Christ, the occasion of the Apostles, the proportion of faith, the very proprietie of Grammer, the vse of the Church, and the very light, and manifestation of reason.

And yet further, if these words of Christ forbid the office, and title of a gratious Lord, to the ministers of Christ: then they forbid also to them, the exercise of authority ouer others. For he that saith, they are called gratious Lords: saith also, they exercise authoritie ouer others: and by that commaundement, that sayth, it shall not be so with you, forbiddeth both alike. If so, then as the Ministers must not be called gratious Lords: so they must not exercise authoritie ouer others. If they must not exercise authoritie ouer others, neither must they exercise that Discipline Ecclesiasticall that they presse vpon vs so much: for Discipline Ecclesiastical, is authoritie Ecclesiasticall. But you will not denie, that Christ denieth vnto you the exercise of your authoritie Ecclesiasticall ouer your Churches, any thing in those wordes to the contrary notwithstanding: and then may not (thinke you) the Bishops, with as good reason thinke, that Christ doth not in those wordes denie vnto them, the offices, or titles of gratious Lordes, any thing in those wordes to the contrary notwithstanding? or are you not partiall in the interpretation of those wordes? interpreting that which seemeth against you for your selues: and setting that vpon the racke, (giuing leaue to no reasonable interpretation,) which maketh against the Bishops.

And here brethren, let me a little wade with you in this your exposition of this place: wee vrge you, that Christ forbiddeth, euen so, and no otherwise, the exercising of authority ouer others, then as he doth the taking of the titles of gratious Lords: the an-

ſwere of ſome of you to this is, that Chriſt forbiddeth onely the exerciſing of Lordly, or tyrannicall authoritie ouer others: and not the exerciſe of lawfull Eccleſiaſticall authority; and is not this I pray you the very anſwere of the Biſhops to theſe words, and for the other part of the ſentence alſo? and doe you not ſee, that you are driuen to the very ſame interpretation, for the vpholding of your Diſcipline, that they are for the vpholding of their Lordſhips? and yet is the anſwere good, as it commeth from, and ſerueth for you? and is it naught, as it commeth from, and ſerueth for them? brethren, this is no good dealing.

But others anſwere, that Chriſt forbidding the exerciſing of authority, forbiddeth them only the exerciſing of ciuill authoritie. And theſe men you ſee plainely anſwere, by making a diſtinction: and ſhewing, that there are two ſortes of authoritie; the ciuill, and the ſpirituall: and that Chriſt forbiddeth onely to his Diſciples the one, and not the other; very well, heere you take libertie to anſwere by a diſtinction. And if you may take libertie to doe this in one part of the ſentence: may not the Biſhops take libertie to anſwere the other part of the ſame ſentence, by the ſame diſtinction? and ſay likewiſe, that as there is a ciuill and a ſpirituall authoritie: ſo there are ciuill, and ſpirituall Lords to exerciſe thoſe authorities: and that the Lord forbiddeth them onely to be Lords Temporall: but not to be Lords ſpirituall; and ſo by this your owne anſwere, you muſt receiue an anſwere to your owne obiections.

And ſo by this anſwere of yours, if it be right, the meaning of Chriſt muſt be to forbid his Diſciples, of poore fiſhermen, & Diſciples perſecuted, to become great, and honourable Lords Temporall: and to intermeddle with the greateſt offices and ſway of the Iewiſh Common-weale. A thing in my iudgement, ſo farre from the meaning of Chriſt, that I may ſay of this, that *recitaſſe*, is *refutaſſe*: to repeate it, is vtterly ynough to refute it. For who ſeeth not, that Chriſt vſeth, as others, to forbid ſuch things, as men are likely to fall into? but there was no likelihood that euer the Diſciples of Chriſt ſhould become Temporall gratious Lordes: that is Dukes, or Peeres of the land, and carry the Gouernement of the Iewiſh Realme: no the Lord often foretelleth them this will neuer bee: it is therefore ridiculous to thinke that the meaning of Chriſt was to forbid this: but it is not ſo to thinke that he did foretell this.

So

So that if for the vpholding of your authority, you expound those words, as spoken of tyrannicall authoritie, you lumpe with the Bishops, if as spoken of ciuill authoritie: you make your selues an answere: and what farther answere shall you neede?

And yet farther, let it be graunted, that Christ forbiddeth to his Disciples the rule and the titles of Ciuill Lords: because hee would not haue his Church erected by countenance, and authoritie Ciuill: least the worke should seeme to come of man, and not of God: Yet how doth it follow, that in a Church erected by pouertie, there can bee no place for riches, and Ciuill authoritie? and sith Christ forbadde it to the twelue: how doth it follow, that therefore hee forbad it to all the after Ministers of Iesus Christ? as if the Lord did enuie all riches, and worldly honour to those, that he hath made heires with Christ, of this world, and the world to come.

And yet farther, say that a Minister, as he is a Minister of Christ, may not inioy the title of a Lord: yet how is he heere forbidden, as he is the minister of the king, and beareth his person, to receiue the same, if by the king it be put vpon him? I conclude therfore, that this place of Christ proueth it not to be vnlawfull for the ministers of Christ, to receiue the wealth & titles, of gratious Lords.

The second place that is brought by our aduersaries against the Lordship of Bishops, is taken out of the first Epistle of *Peter*, 5. 3. where the Apostle exhorteth the Elders of the Church, to feed the flock which dependeth on them: and to take care of it, not by compulsion, but willingly; not as lording it ouer the lords heritage, but as ensamples of the flocke: all which, it is plaine, that the Apostle giueth not as a law, to forbid ciuill lordships to a Bishop: but imperious, and stately rule, to a minister. For the Apostle forbiddeth that sin, that was incident, not only to aftertimes: but that which was incident to the times that were present then. But though the sinne (as they call it) of ciuill lordship, be incident to our dayes: yet was it not incident to those troubled, and persecuted daies, of the Primitiue Church. Secondly, the Apostle giueth this precept to the particular ministers, of euery seuerall, and lesser flocke, and not to the ouerseers of the Church: such as *Timothie*, *Titus*, and our Bishoppes are: and therefore it is falsly wrested against them. Thirdly, it is giuen to the lawfull Elders of the Church: and then if our Bishops bee not, as our aduersaries hold it, the lawfull elders of the Church, this precept concerneth

them nothing at all: and though the lesser and inferior ministers, may not be Lords: yet how doth it follow, that the ouerseers & rulers of the Church, may not be Lords? Fourthly, the Apostle doth not forbid lordship in, or to the Church: but lordly raigning ouer the Church: a Bishop may be a Lord, and yet not Lordit, nor Lord-like raigne ouer the Church: but in all vprightnesse, humility, and high lowlinesse, rule ouer it. A Barony, is a priuate honor to the Bishop: and not a publique power or lordship, ouer the Church; and the Apostle forbiddeth not the rule, but the corrupt manner of rule, ouer the Church. Lastly, it is plaine, that the word lording is a Metaphor, taken from euill and vnciuill, ciuill lords, and applied to the Ministers of the Church, forbidding them, so to raigne and rule ouer Gods flocke, as euill lords raigne ouer their flocke. But heere let vs a little examine this point. What? doth the Apostle here forbid that rule of the Primitiue Church, that else where is permitted? And it is plaine, that he doth not; how then? doth hee forbid the Elders to rule their flocke aright, & withall vprightnes, as godly lords rule ouer their subiect people? no neither: how then? Doth he forbid the Elders to rule the Church with the ciuill sword, as godly Lords rule their flocke? if this be the sinne that the Apostle forbiddeth to the Elders; then of this sinne, are not our Bishops guiltie. Who gouerne the Church by the Ecclesiasticall, and not by the ciuill sword: what is it then? Surely, the Apostle forbiddeth the Elders of the Church, so to rule their flocke: as euill Lords, rule their people; but how doe euill lords rule their people? Surely thus, they commaund others to giue to the poore; but themselues will giue nothing: they informe others to keepe the law; but they breake it themselues: they by maine power, and by very force compell other to doe well: but by no godly example of life. Now thus to gouerne and to rule the flocke, the Apostle forbiddeth the Elders of the Church, and chargeth them, not to goe about by the meere Discipline of the Church, (where-ouer they had power) to driue imperiously the people of God to obedience: but rather, by their godly example of life, to draw them thereunto. and therefore to lording ouer the flocke, which he forbiddeth; he opposeth the example of godly life: which hee commaundeth; and therefore, by the opposition of godly example, to lording ouer the flocke, wee may (as by the contrary) see, what is meant, by lording it ouer the heritage of the Lord: and this being

ing the true ſence of the place, let vs ſee, how out of this ſence, they can draw an argument, to ouerthrow the honor, and lordſhips of Biſhops.

And therefore to conclude this point, I reaſon thus, if a Lord Temporall (which I thinke no man will denie) may be made a miniſter, and yet hold his Lordſhip: then may Eccleſiaſticall Miniſtery, and ciuill Lordſhip ſtand together. If he may be firſt a Lord, and then created a Miniſter: then may he be firſt a Miniſter, and after created a Lord.

And heere I omit the example of the high Prieſt, among the Iewes, the example of *Samuel* a Prophet, and a Iudge of the land; the example of *Elias*, putting vp this at the hand of *Obadaiah*, to be called my Lord *Elias*: and many other examples beſide. theſe are ſufficient, to proue that it is no ſinne for the king to giue, or for the Biſhops to take, or for vs to ſubſcribe to the Biſhops Lordſhips.

And thus as it appeareth, hath the king giuen ouerſeers, and rulers ouer the Church: and indued them lawfully with riches, and titles honourable: but the queſtion is, whither God, beſide the ordinary miniſters, euer gaue ouerſeers, and rulers ouer the Church? if he hath, then the next queſtion is, what their office is, and how farre it doth extend, and ſtretcheth it ſelfe? to theſe queſtions, for the cleering of our ſelues; and for the ſatisfying of our aduerſaries, muſt we needs make an anſwere: becauſe, it is the opinion of our aduerſaries, that God neuer ſet any Biſhops ouer his Church: and that their place is not of God, but altogether Antichriſtian.

And for mine own part, this I hold; and meane by Gods grace to proue: that God neuer left his Church, without generall ouerſeers, and rulers ouer the Church: that is, ouer the ſtanding Paſtors, and people of the Church: and ſo by conſequent, that an ouerſeer, or Biſhop of the Church, hath his ſtanding, and place in the Church, as good, and euery way as allowable, and approued of God, as euer the ruling Elders had.

And heere before I enter into the proofe of mine opinion, it is needfull, that firſt we ſhould agree about the name of a Biſhop, or the ouerſeer of the Church: and to diſpatch this in a word, a Biſhop in the Scripture phraſe, is put for the ordinary Paſtors of the Church; but in our phraſe, it is put for the ouerſeer, or ruler of the Church: that is, for ſuch a one, as hath a ſpeciall intereſt in the

the creation of Miniſters, and in the adminiſtration of the Church cenſures that ouerſeeth the life, and the doctrine of the Paſtors, that looketh to the peace, and good order of the Church Such are our Biſhops, and ouerſeers of our Church, and ſuch Biſhops, and ouerſeers, I meane to ſhew, were ſet into the Church by God, and as concerning the word Biſhop, which is made of the Greeke word, Piſcop, by taking away the former, and latter Letters, if it offend any man, they may, if they pleaſe, call thē ſuperintendents, in Latin: or overſeers in Engliſh. If we agree about the matter: I loue not to contende about the name, and here I meane to prooue firſt, that euer God gaue ouerſeers to his Church, and neuer left it free, from ſuperior rule, and that it is a matter conuenient, to follow the forme, and patterne that God gaue to his Church, for the Gouernment thereof, in this point. Secondly that the Gouerners, and ouerſeers that God gaue, weare altogether of the ſame nature, and had the ſame power ouer the Church that our Biſhops haue.

And now to proue that God gaue ouerſeers to his Church, I alleage, the manifeſt, & expreſſe example of the ſpirit of God, that firſt gaue Apoſtles to take vpon them the care, and Gouernement of all the Churches. Yea then, when the Churches were repleniſhed, both with ſufficient Paſtors, and with ruling Elders. As appeareth by the example of *Paul*, that being from the Church of Corinth, reprooueth the Church there; for ſuffering among them that inceſtuous, and offenſiue man: and ouer-ruleth them by his authoritie, and commaundeth them, together with himſelfe, to caſt him out of the Church of God. Secondly, this more euidently appeareth, in that the Apoſtles, in their abſence, ſet *Titus* ouer the whole countrey of Crete: and *Timothie* ouer the whole Epheſian Church: and ſo it appeareth, that in the dayes of the Primitiue Church, ouer-ſeers had their place and ſtanding, in the Church of God, by the apointment and ordinance of God himſelfe. Now if ſuch a Gouernment were, by the very confeſſion of our aduerſaries, ſuch a Gouernement ought to be now: If ſuch Gouernours (to vſe our aduerſaries reaſon) by God were giuen his Church: ſuch Gouernours ought to be giuen to our Church now. For the Church euer being, the Gouernous of the Church muſt of neceſsitie euer be.

But to take away this plaine, and manifeſt example of God, and proofe of ours; they haue no other eſcape, nor ſtarting hole; but

but onely to alleage: that *Timothie* and *Titus*, were Euangelists, and that by vertue onely of that calling, they held the ouerseeing power, and generall rule ouer whole Churches. But now, they simply, and truely hold that, those gifts are taken from among men of the Church: and therefore, they falsly inferre, that for want of those gifts, the Bishoplike office, is perished out of the Church.

In which answere of theirs, there are as many vntruths, as there be full periods. The first whereof is, that *Titus* and *Timothie*, did hold the ouersight of those Churches, by vertue of their Euangelicall functions. For the Apostles, that were not Euangelists, held it as well as the Euangelists did: and againe, the Euangelists hold it, as well as the Apostles did: which argueth, that it appertaineth not to either of them, by vertue onely of their different callings: for then it must haue beene kept proper to either, and seuerall, as their callings were: and not made common to both, but being by the Apostle set ouer, to the Euangelists, it is plaine, that it was proper to neither of their callings; but common to more.

To be an Euangelist, is to be free; and to follow the steps of the Apostles: and to build further, by the preaching of the Gospell; and not as ouerseers of some larger Churches, to bee perpetually affixed thereunto. But it is plaine, that *Timothie* was affixed to the Ephesian Church; and if he were euer remoued, let our aduersaries (against the testimonie of the auncient, and vnparticiall Church, that is, to the end of that Epistle to *Timothie* affixed) shewe that: but heere I must admonish them, that if they intend to shew that, they must bring better reasons, and proofes, then to shewe, that *Timothie* was afterward sent for by *Paul*. For the sending for him to come to *Paul*, argueth no more, the remooving of him, from his affixed place: then to send for the Bishoppe of Saint Andrewes to the court, argueth the putting him out of his Bishopricke there.

It is in reason to bee thought, that *Timothie* so excellent an Euangelist, and of so long standing in his calling, knewe before hee was affixed to *Ephesus*, what did appertaine to his Euangelicall office. But what did appertaine to the Gouernement of the Ephesian Church, he sufficiently knew not, before the Apostle, with a new doctrine, and new rules,

for the new place had furniſhed him: & therfore he writeth vnto him ſaying; theſe things, haue I wrote vnto thee, that thou mighteſt know how to behaue thy ſelfe in the Church of God: that is in the Gouernment, and rule of the Church of God. *Ergo*, he giueth him precepts for the Gouernment of Gods Church: which was to *Timothie* a new, and other office, then the Euangelicall office was, wherein he was ſo well experienced before.

And yet further, that this was the ſtanding calling of the Biſhop put vpon him, for his whole life, I argue: becauſe *Paul* giuing him precepts for his particular behauiour there: chargeth him, ſaying, I charge thee before the Lord Ieſus, keepe this commaundement without blame, and ſpot to the appearing of our Lord Ieſus Chriſt: that is at the leaſt, to *Timothies* dying day. Secondly, for that he giueth to *Timothie*, and in him, to the Church perpetuall, and euerlaſting rules to proceede by, in the Gouernment of the Church: which I thinke that our aduerſaries themſelues will not, nor cannot denie. Thirdly, for that ſitting there, the Apoſtle writeth vnto him a ſecond Epiſtle, (being now the ſecond time to anſwere at Rome, before *Nero*, which was a very little before his death) and chargeth him to looke to that his *Depoſitum*, or office, in truſt committed vnto him. 2. Tim. 1. 14. 15. 16. 17. 18. And the ſubſcription to the Epiſtle. 2. Tim. 4. 6. All which argueth a long time of his ſitting ouer the Epheſian Church, there he ſat when *Paul* went to Macedonia, and there he ſat, when *Paul* was to die at Rome. 2 Tim. 1, 18, with the 2 Tim. 4. 19. and 2. 14. 15. 16. Fourthly, for that, if his placing there, had bene onely to adde ſome things left imperfect, and ſo to haue left the Church, to the other officers of the Church, as the Paſtors and Elders: in a ſhort time, he might haue diſpatched this buſineſſe, and followed the Apoſtles ſteps. But the Apoſtle giueth him charge to ouerſee the life, and the doctrine of the ſetled Paſtors: and therefore though the Paſtors, and Elderſhip were ſetled; yet ouer them ſtill, was *Timothie* to abide an ouerſeer: and not vpon the ſetling of them, to depart: and therefore there could no iuſt cauſe of his after remoue be alleaged, which was not euen then in being, when yet it appeareth that he was not remoued at all. And ſo it appeareth, that he had not the wandring function put vpon him of an Euangeliſt: but altogether a newe office, which was the ſtanding office of a Biſhop, as the ſubſcription to the Epiſtle calleth him.

Timothie

Timothie was set to ouerſee the Church of Epheſus; therefore he executed this office of his, as an ouerſeer of the Church of Epheſus: but the office of an Euangeliſt is one, and the office of a Biſhop, is an other; differing therefrom. For if the office of an Euangeliſt, and the office of a Biſhop be all one, then ſo many ſufficient Biſhops as we haue; ſo many Euangeliſts we haue: but we may let you eaſily ſee, and meane afterward, ſo to doe, that wee haue many ſufficient Biſhops, for the ouerſight of the Church: we ſhould therefore haue ſo many Euangeliſts, which I hope our aduerſaries will neuer graunt the king: a temporall Lord, ſet by the king; a ſuperintendant, ſet by the reformed Church: are ſufficient ouerſeers of the Church; and yet no Euangeliſts I hope. It followeth therefore, that an Euangeliſt, and an ouerſeer of the Church, be different offices. If they be different offices, & *Timothie* did execute his office, at Epheſus, as an ouerſeer: then hee did not execute it, as an Euangeliſt; as falſely our aduerſaries replied to our former argument.

The ſecond error in their anſwere is, that this ouerſight of the Church, being tyed to the greater callings, is periſhed with them: all which opinion of theirs, is vterly falſe. For the greateſt gifts dwelt in the Apoſtles, in whō was firſt ſet this gouerning power: the leſſer gifts, were in the Euangeliſts, in whō alſo this gouerning power after dwelt: and therefore, neceſſarily, and plainely, I inferre from thence: that this gouerning power, is not proper onely to the greateſt gifts, but common to theſe of leſſer meaſure.

Secondly euen in theſe dayes of ours, there are men ſufficient ynough, and very able, to performe all that the Apoſtle in *Timothie* requireth to the ouerſight of the Church: which what it is, we meane to ſhew in our anſwere to the next queſtion: if then there be in our Church, men of ſufficient gifts, for the execution of the ouerſeers office: then how is this function periſhed, as our aduerſaries ſay, for want of ſufficient gifts? For there being able, and ſufficient gifts, for that office: I cannot ſee, that an ouerplus, or that gifs more then ſufficient, are of neceſsitie required thereunto.

Thirdly, hauing the patterne of the Primitiue Gouernement giuen vs, and the gifts not giuen vs: I thinke it better, and more ſafe, to keepe the patterne, though we haue loſt the gifts: which is to keepe one, when we cannot haue both: then hauing loſt the

gifts, to caſt away the patterne, & ſo, becauſe we cannot haue that one, to caſt away both: and that it is more true wiſdome, to keepe in our Church, the patterne that God gaue, without the gifts: then with the want, or the loſſe of the gifts: to looſe, & to want, the image, and reſemblance, of the Gouernment of God, and that it is better to proportion ours to that; and to come vnto it as neere as we can: though we cannot fully ſhole it, and match it euery way.

And thus doth our argument, taken from the Patterne of the Primitiue Church, ſtand firme, and ſure; their cauelling reply to the contrary notwithſtanding: & thus haue we, by a particular & manifeſt example, that cannot be denied, taken from the word of God, plainely proued, that ouerſeers, & Biſhops, were by God, giuen to the Primitiue Church. Now it is not in reaſon to bee thought, but that (theſe Biſhops, *Timothy* I meane, and *Titus*, liuing & dying, in the midſt of the Church) the Church would inquire, and aske of them the will of God, concerning their ſucceſsion; & cõcerning the perpetuity of the office, that they bore, & that they reſolued the Church, that the will of God was, that others after them ſhould ſit in their ſeats and hold the helme, as they did in all the dayes of their life, of the troubled, and perſecuted Church of Chriſt, & that by their appointment, ſucceſſors were decreed, and agreed on. For I dare not perſwade my ſelfe, that either the church then, being in his ſincerity, would be ſo careleſſe, or negligent, as not to inquire of this point, hauing the opportunity of an Euangeliſt, to giue them an anſwere: or ſo bold, & peruerſe, as contrary to the reſolution of *Timothy*, to ſet vp in his place, an ouerſeer to ſucceed after him. But what do we need, to run to reaſonable coniectures, when we haue an expreſſe commaundent to *Timothy*, for doing ſo? For *Paul*, that charged *Timothy* in his firſt Epiſtle, 1. *Tim.* 6. 20. to keepe that which of truſt was committed vnto him: that is, the ſincere Gouernment, and doctrine of the Church: againe, in his ſecond Epiſtle (to let the world know, that the ſame office at the time of his ſecond Epiſtle, was ſtill in the hand of *Timothie*) remembreth vnto him the ſpeciall care afore commaunded, ſaying, O *Timothy*, 2. *Tim*, 1. 14. Keepe the excellent thing that thou art put in truſt with. And a few words after, he addeth, ſaying, 2. *Tim.* 2. 2. What thou haſt heard of me among many witneſſes, thoſe things commit to faithful men, which are fit alſo to teach other men. So that it is plain, that it was commanded vnto *Timothie*, to ſet ouer the thing, in truſt committed vnto him, to others,

that

that are fit, and able men. But the thing in truſt committed to *Timothie*, was the Gouernement of the Church, and the doctrine of Chriſt. The ouerſight therefore of the Church, and the ſincere doctrine of Chriſt, was by commaundement of God, to be ſet ouer by *Timothie* to others: able and fit men, not onely to gouerne (for that muſt bee vnderſtood by his relatiue alſo) but alſo to teach others: and what can bee more plaine then this, to the prooving of a ſucceſsion of Biſhoppes, after *Timothie*, I cannot ſee.

And yet farther, to argue the vſe, and gift of Biſhops vnto the Church; I vſe the like reaſon, that our aduerſaries vſed, for the proving of the perpetuitie of their ruling Elders, and I reaſon thus: that officer that by God is ſet into the Church, and hath there his gifts deſcribed, his office at large defined, hath his place of God, in the Church of God: But an ouerſeer, or Biſhop, in the perſon of *Timothie*, was ſet into the Church by God: and he hath in the word, his gifts, and his office, at large expreſſed, namely, in the whole Epiſtle of *Timothie*: *Ergo*, an ouerſeer, or a Biſhop, hath his place, in the Church of God, by God.

Againe, the office of *Timothie*, was to ouerſee the Church (namely of Epheſus:)

But the office of *Timothie*, did not die with *Timothie*: *ergo*, the office of ouerſeeing the Church, did not die with *Timothie*.

If the office of *Timothy* had beene to die with *Timothie*, is it like that the ſpirit, to ſhewe an office of ſo ſhort continuance, would haue indited an Epiſtle, of ſo great a length: & haue giuen it to the Church, as a parcell of Gods word, that indureth for euer?

If the office of *Timothie*, being ſet out in a particular Epiſtle to *Timothie*, was made priuate, and particular to *Timothie* onely, and not common to more: then the other offices of the Church, by the ſame particular Epiſtle eſtabliſhed, and appointed to be created, and ouerſeene by *Timothie*, are to die, and to bee determined with him: the offices then of the Elders, the Paſtors, the Deacons; the Widdowes, that were to be erected, and gouerned by *Timothie*, muſt die with *Timothie*; when beſide *Timothie*, after his death, none ſuch may ariſe that hath like power, as hee had, to ordaine, to create, to erect, and ouerſee ſuch officers, and ſuch offices. For the creating cauſe being taken away: the creature it ſelfe, muſt needes bee taken away alſo with it.

The Apoſtle ſpeaketh to *Timothie* the ouerſeer of the Church, concerning the fit gifts of himſelfe, being to ouerſee the Church, 1. Ti. 6. 14. & ſaith, I charge thee in the ſight of God, who quickneth all things, that thou keep the commandement without ſpot, & blame, vntill the appearing of our Lord Ieſus Chriſt. But how could *Timothy*, that was to die before the comming of Ieſus Chriſt, keepe that commandement till the comming of Ieſus Chriſt: and therefore, that it might be perpetuall, and till that time obſerued, it muſt bee obſerued of a *Timothie*: not in name, but in nature: not in the perſon, but in the office and ſucceſsion of *Timothie*: that can make onely this rule perpetuall, to the comming of Chriſt. But the nature, the office, and ſucceſsion of *Timothie*: was the nature, the office, and the ſucceſsion of ouerſeers: that therefore was to keepe that commaundement, till the day of the Lord. And therefore, if that commaundement implieth in it the Eccleſiaſticall Gouernement, and chargeth the perpetuitie thereof, as ſome of our aduerſaries haue vnderſtood it: then as it chargeth the perpetuity of the Gouernment, ſo the perpetuity of the perſon, that muſt keepe the Gouernement; and the perſon that muſt keepe it, was the ouerſeer, or Biſhop of the Church: whom yet our aduerſaries would throw out of the Church, and retaining the rule, caſt out the ruler; and ſo vſe, and refuſe, at their pleaſure; what pleaſed their owne humour: but vpon what reaſon let the reader iudge.

In the Church which is the beſt eſtate, there muſt not be a democraty, which is the worſt eſtate:

But where ouerſeers are taken out of the Church, and all are left in an equallitie of power: there is a democratie, or a popular ſtate:

Ergo, ouerſeers muſt not be taken away out of the Church.

Whatſoeuer good order requireth in the Church, that muſt be there:

But good order requireth a prioritie in calling, and a Gouernment ouer a body: whither Naturall, Politique, or Eccleſiaſticall:

Ergo, ſuch a calling, ſuch a Gouernement, and ſuch Gouernors muſt be there.

In all ages ſince Chriſt, the Miniſters of the Church haue had their ouerſeers: in the time of Chriſt, Chriſt held it ouer his Diſciples; in the dayes of the Apoſtles, the Apoſtles held it ouer all the Church: after them, the Euangeliſts held it ouer the whole Church,

Church, all their dayes: and after them, the godly Bishops, that were the most notable and choice men of all ages, held it, vntill this day of ours: and had this bene so vnlawfull a calling, and so Antichristian, as our aduersaries hold it, would Iesus Christ haue held it? would the Apostles, Euangelists, the Martyrs, and Bishops of all ages, haue held it, so many hundred yeeres together? or must now the Ministers bee set free: that so many ages of the world, haue euer beene vnder the Gouernement, of superior Bishops?

God hath giuen ouerseers to his Church, the King giueth ouerseers to the Church: themselues set vp superintendents ouer the Church: and yet must ouerseers, or Bishops needes be taken away from out of our Church?

But I hope, that by this time, they see their error: I leaue therefore to prosecute this point, and I come to see, what manner of Bishops they were, that God gaue to his Church: and how farre their office did extend it selfe.

And this we may best see, in *Timothie*, whom God gaue an ouerseer of the Church: and in the Epistles to *Timothie*, which for that purpose were specially written, by the holy Ghost, and left as teachers for euer vnto the Church, to let the Church know, what the office and duetie is, of the ouerseers of the flocke of Christ.

And first in those Epistles, I plainely see, and it cannot be denied, but that *Timothie* and *Titus* were by their calling, preachers of the word, and so to doe, haue a speciall charge giuen them by the spirit of God. 2. Tim. 4. 1. 2. An ouerseer therfore, or a Bishop of the Church, by his calling, must be a Minister, and dispenser of the Mysteries of God.

Secondly, as touching his life, he must be an ensample of the flocke, in word, in conuersation, in charity, in the spirit, in faith, in puritie. 1. Tim 4. 12. 13. and 6. 11. 12. He must follow piety, faith, loue, patience, and meekenesse: he must fight the good fight of faith, &c.

Thirdly, as concerning his exercises, he must giue attendance to reading, 1. Tim. 4. 13. but bodily exercise, as that which profiteth but little, he must but little vse.

Fourthly, as concerning his office, to gouerne the Church: it stretcheth it selfe partly ouer the vnder officers of the Church: and partly ouer the people. His office ouer the vnder officers, is either ouer the preachers of the word; or ouer the others that

preach

preach not the word: the other officers that preach not the word, are either men or women, bearing office in the Church: the men are Elders and Deacons, the women are the aged widdowes concerning all which, (excepting the lay Elder) the Apoſtle inſtructeth *Timothie*, what manner of perſons they muſt be, that muſt by *Timothie*, to thoſe functions be choſen: & what care is to be taken in the choice of them; and this is the firſt part of the Biſhops office, to make a fit choice of able, and ſufficient men, to occupie thoſe roomes.

Secondly, hee is to have a ſpeciall ſtroke in the creation of Miniſters, lay hands, ſaith the Apoſtle, raſhly vpon no man. 1. Tim. 5. 22.

Thirdly, being once created miniſters, he is firſt to looke to their doctrine, that they teach not peruerſe, and falſe doctrine: that they teach not fables, and genealogies. 1. Tim. 1. 3. 4. Eſpecially, that about indifferent things, as meate, and marriage, they teach not that vnſound, and falſe doctrine, that was foretold by the ſpirit, to be broached in the latter dayes. 1. Tim. 4. 3.

Thirdly, they muſt ſee, that Miniſters make prayers, and ſupplications, and thankeſgiuing, for all ſorts of men: eſpecially, for kings, and Princes. 1. Tim. 2. 1. 2.

Fourthly, he muſt looke vnto the life of the Miniſters, and puniſh them if they be found in fault: receiue no accuſation againſt an Elder, ſaith the Apoſtle, vnder two, or three witneſſes. 1. Tim 5. 19.

Fiftly, if the Miniſters labour in the word, and are faithfull, he muſt ſee that due honour, and maintenance be giuen vnto them, the Elders that rule well, ſaith the Apoſtle, are worthy of double honor, eſpecially, ſuch as labor in the word, and doctrine. 1. Tim. 5. 17. 18. And theſe are his particular dueties, in regard of the Church Miniſters: *Ergo*, here is an ouerſeer of the Miniſters, a Biſhop of Biſhops.

In the next place he is to looke vnto the peace of the Church, if any man, ſaith the Apoſtle, teacheth diuerſe doctrine, and commeth not vnto the ſound doctrine of our Lord Ieſus Chriſt, and to the doctrine that is according vnto godlines: he ſwelleth, and knoweth nothing, but is mad about queſtions, and the contentions of words. 1. Tim. 6. 3. 4. 5. Whereby riſeth enuie, euill ſpeaking, euill ſuſpitions, peruerſe practiſes, of men corrupted in mind, & which are depriued of the truth, and make gaine of godlines, depart from ſuch.

Sixtly

Sixtly, he muſt looke vnto good order, and vnto comelineſſe in the Church. I permit not a woman, ſaith the Apoſtle, to teach, nor to vſurpe authoritie ouer the man, &c.

But the greateſt matter of doubt is, whither the Biſhop might cenſure the offending Chriſtians, that liued vnder the Gouernement of ſeuerall Elderſhips, & vnder the power of their ſtanding, and their ordinary Paſtor. And for my part, I plainely ſee, from the doctrine, and practiſe of *Paul*: that *Timothie* and *Titus*, had a generall commaundement to ouerlooke both the Paſtors, and all their particular flockes: and therfore the Apoſtle giueth them in charge: to looke vnto the rich men, and vnto ſeruants, to ouerlooke women, and generally all men. 1. Tim. 6. 17. 18. 19. and 6. 1. 2. Them that ſinne, ſaith the Apoſtle, reproue openly, that the reſt may feare. 1. Tim. 5. 20. If he may openly reproue the open ſinner, I make no queſtion, but that he might alſo puniſh them, if the caſe ſo require, with excommunication. Exhort, improoue, rebuke, ſaith *Paul* to *Titus*, 2. 15. with all authoritie: but without the adminiſtration of the cenſures, he could not withall authority rebuke: the vſe of thē. Therfore, was permitted vnto *Titus*. An Heretick after the firſt, or ſecond admonition, ſaith *Paul*, eſchew. Tit. 3. 10. Knowing that ſuch a one ſinneth, being damned of himſelfe: he giueth him in thoſe words expreſſly, power, to excommunicate Heretiques: if any man teacheth diuerſe doctrine, ſaith *Paul* to *Timothie*, as we cited the place before, him eſchew: he giueth in like manner to *Timothie*, authoritie, to caſt out of the Church by excommunication, the Schiſmaticke, and the troubleſome man: and yet this is made plaine, by the practiſe of *Paul*: that of himſelfe deliuered vnto Sathan, *Hymeneus*, and *Philetus*, that they might learne not to blaſpheme. 1. Tim. 1. 20. And yet is it made more plaine by his proceeding againſt the inceſtuous perſon, among the Corinthians. Of whom *Paul* hauing intelligence by common report, determineth thus, ſaying: For I verely, as abſent in body, but preſent in ſpirit, haue determined already, as though I were preſent, that he that hath done this thing, when ye are gathered together, and my ſpirit, in the name of our Lord Ieſus Chriſt, that ſuch a one, I ſay, by the power of our Lord Ieſus Chriſt, be deliuered vnto Sathan: where wee plainely ſee, that *Paul* the generall ouerſeer of the Church, being abſent, ioyneth with the Elderſhip, in caſting out, that inceſtuous perſon, giueth them commandement to do it; and firſt pronounceth

by his writing, and word, the excommunication against that sinfull man: and this authoritie of his, he put ouer to *Timothie*, and to *Titus*, ouer those seuerall Churchs, where-ouer they had authoritie and power: and they set it ouer againe to the after Bishops, and this is the very power, and all the power, that is put in vse, and practised by our Reuerend fathers, the Bishops of England.

And thus not running to the fathers, which are but the lesser streames; but to the scriptures, which are the very fountaines of truth, we find at large described, the office of the Bishop, or the ouerseer of the Primitiue Church: yet safe, and pure, and without all spot, & blot of humane corruption. Now what Christian heart is there, that considering all these parts, so specially, and manifestly deliuered, can once thinke or perswade it selfe, that all this was written for one *Timothie*, or for one *Titus* onely, and for no more: and that with them, this doctrine, the vse of all these holy duties, the practise of all these holy commaundements, this power of ouerseeing the Church, this holy, and profitable office, was to liue, and to die, and after them, neuer more to haue his vse, or power in the Church of the liuing God? and that onely for the guiding of one or two men, and for no more, was all this scripture inspired by God? and that it serued for no after age for euer? or who rather doth not beleeue, that to this end, was all this written, to teach for euer vnto the Church, what is the office, and the dutie of the ouerseers of the Church, that should in all ages of the world spring vp for euer.

And now out of all this, it appeareth: first, that the gifs, the calling, and the office of a Bishop, is particularly, & at large desciphered by the holy Scriptures, inspired by God: & that this was another office, then the office of the Euangelelist was: namely, the office of a Bishop, or the office of an ouerseer of the Church; and the selfe same office, that of trust is committed to our Reuerend Bishops, the ouerseers of the English Church. O could our aduersaries, out of the Scriptures of God, shew the office of their ruling Elder, thus particularly and plainely, at large described: How would they triumph, and conclude, that he was set into the Church by God; that he had his place, his office, and his calling, at large giuen him by the power of our Lord Iesus Christ: and therefore that he was to abide for euer in the Church of God.

Secondly, this being the office of a Bishop, it is apparent, as I sayd before; that for the execution hereof, there is no necessity

of

of the gifts of an Euangelist: or of the Apostles of Iesus Christ, and that God in mercy, hath giuen to our Church, many excellent men, that for gifts are made able, and sufficient to bare and to execute this ouerseers office.

Thirdly, that the office of a Bishop, giuen by God, and the office of a superintendent giuen by the reformed Churches, is not all one: & that God neuer gaue, as our aduersaries fancy to themselues, Titular Bishops, that is Bishops, in title, and name: but not Bishops in office, and power: such as our Bishops be.

Fourthly, that Bishops are no Antichristian creation: but that they had their first ordinance, and institution of God: and that had they kept themselues, within the compasse that was set them by God, there had bene no feare, of a Pope, to spring out of their of-spring: But ranging out of their stinted place, and adding to Bishops, Patriarkes, and Cardinals: and to those adding Popes: out of the addition of man, and not out of the creation of Bishops, which were of God, Antichrist sprung vp: by the principall, if not onely helpe of Ecclesiasticall Discipline retained, vsed, or rather abused by the Pope: powers therfore, in, and of the Church, aboue the Bishops of the Church, the Church of God neuer knew neither was it lawfull, sith God gaue Bishops, for the Church to giue Patriarkes, or Popes. No the ordinance, and the patterne of God, is closely to be sticked vnto, & it was not lawful to go an inch frō the example of God, in setting vp ouerseers, ouer the Church.

Fiftly, that the office of a Bishop, all the daye of the persecuted Church at the least, had his perpetuall, & necessary place, in the Church of God In which time he sat as a king, in the want of Christian kings, to gouerne the whole Church, that was vnder him. And euen now in the dayes of Christian kings, he hath as good, if not far better place, by God giuen him in the Church, thē the ruling Elder hath: and sith it hath pleased the kings Maiesty, when he might vtterly haue banished the discipline Ecclesiastical, to let it, (it being first made fit for his kingdome) haue his seat, and footing within this kingdome of his: I see no reason, why the other parts therof should be left in vse, and the ouerseers of the Church, the principall part thereof, be discontinued, and banished out of the land. The reformed Churches therefore, by cutting away of Bishops, haue made a maime in the body of Christ, and haue imperfectly, and to halfes retained, and set vp the Primitime Gouernment of the Church.

And heere, leaſt my arguments as a looſe broome, ſhould not ſweepe cleane, and carry all before them, I will faſten them a litle cloſer, and preſſe them into a few ſhort, and plaine concluſions. Where firſt I will lay downe this, as the ground of the reſt, that the office of *Timothie*, (which I will proue to be the office of a Biſhop) is perpetuall. I meane to the perſecuted, yea & to the peaceable Church: ſo farre forth, as is requiſite for the creating, and for the well gouerning of the created miniſtery: though not for the gouerning of the people; which I hold as the reſt of the Primitiue Gouernment, vnder a Chriſtian king, to be altogether arbitrary. For there euer being a miniſtery to teach, though not to gouerne the people: I hold a neceſsitie of a Biſhop to create, and to gouerne this miniſtery: which indeed was the principall office of *Timothie*, though I thinke that at the firſt, and in the perſecuted church, he had a ſpeciall ſtroke in the gouernment of the people, as our Biſhops haue at this day: and my arguments for the proouing of the perpetuity of *Timothies* office are theſe.

1. DA. *Whatſoeuer is deſcribed and taught in the firſt Epiſtle to* Timothie, *is perpetuall.*

RI. *But the office of* Timothie *is there deſcribed, and taught.*

I. Ergo, *it is perpetuall.*

The Maior of this ſillogiſme, may not bee denied by our brethren: for it is their owne, and it is grounded vpon thoſe wordes to *Timothie*, 1. Tim. 6. 14. I charge thee to keepe thoſe things vnblameable to the day of the Lord, whence they cōclude that all things in that Epiſtle muſt be kept to the day of the Lord.

The Minor is appaernt by that deſcription of *Timothies* office before deſcribed, and particularly ſet downe as it is gathered out of that Epiſtle.

The concluſion followeth vpon the præmiſes.

2. DA. *The principall ſubiect matter of the Epiſtle to* Timothie *is perpetuall.*

RI. *But the office of* Timothie *is the principall ſubiect matter of that Epiſtle.*

I. Ergo, *the office of* Timothie *is perpetuall.*

The Minor of this ſillogiſme is proued by theſe words to *Timothie* in that Epiſtle, 1. Tim. 3. 14. 15. Theſe things haue I wrote vnto thee, that thou mighteſt know how to behaue thy ſelfe in the Church of God till I come: the which wordes plainely ſhew that it was the maine intent of *Paul* in that Epiſtle to teach *Timo-*

thie his duetie in the Church Gouernement.

The Maior is proued thus.

D A. *Euery part of the word of God that is a parcell of the Gospell is perpetuall.*

R I. *But the principall subiect matter of that Epistle is a part of the word of the Gospell.*

I. Ergo, *the principall subiect matter of that Epistle is perpetuall.*

3. If that Epistle to *Timothie*, conterne onely *Timothie*, and bind not the Church after him, then some parts of the Gospell by their owne confession are particular, and concerne onely priuate persons, and bind not the after Church any thing at all.

Ergo, those words of Christ to his Disciples, they are called gratious Lords, but it shall not be so with you, may be particular, and concerne onely the Disciples of Christ, and bind not the after-Church, any thing at all.

I alleage this reason to let them see how partiall they are, that can make at their pleasure some words, for their owne aduantage, particular, that are generall: and some againe of the same nature for their aduantage, generall, that are particular.

The offices that are alike and equally established in the same Epistle to Timothy, *are of alike, and of the same continuance, and perpetuitie.*

But the office of Timothie *is alike, and equally established in that Epistle to* Timothie, *as is the office of the Minister, and the Church widdow.*

Ergo, *it is of the same continuance, and perpetuitie.*

But they hold the office of the Minister, the Widdow, and Deacon to be perpetuall, *ergo*, so must they hold the office of *Timothie*, to be perpetuall.

Thus hauing proued the office of *Timothie* to be perpetuall, I inferre, that the office of *Timothie* in that Epistle put vpon him, was the office of the Bishop. I proue it thus

The office there put vpon Timothy *was the office of an Apostle or Euangelist, or Pastor, or Doctor, or Bishop.*

But not the office of Apostle, Euangelist, Pastor, or Doctor.

Ergo, *the office of a Bishop.*

That the office put thē vpon *Timothie*, was not the office of an Apostle, that I take as graunted: for it was too great. Againe, that it was not the office of an ordinary, and vnder-Pastor, or Doctor, that I take as graunted: For it was to abase him ouer much: but

whither it was the office of the Euangeliſt, is the maine queſtion: but I will out of all queſtion take away that queſtion, by this argument.

The office put vpon Timothie *there, was perpetuall.*

But the office of the Euangeliſt was not perpetuall.

Ergo, *the office there put vpon* Timothie, *was not the office of the Euangeliſt.*

Thus my argument ſtandeth firme, that concluded, that *Timothies* office, which was the Biſhops office, is perpetuall: and from hence I inferre one thing farther, and that is this.

Such a Biſhop as Timothie *was, were the Biſhops of the Primitiue Church.*

But Timothie *was not a bare Titular Biſhop.*

Ergo, *The Biſhops of the Primitiue Church were not bare Titular Biſhops.*

The king therefore, as he found the Diſcipline of the Church by hand deliuered vnto him: ſo hee againe, dealing with all faithfulneſſe, deliuereth the ſame; without maime, and without all courtailing thereof, to this age, and Church of ours: and thoſe whom God gaue ouerſeers to his Church: euen of thoſe hath the king made choice, and hath giuen them ouerſeers for himſelfe: whom God once choſe, the king hath choſen: whom God ſet to ouerſee the Church; them hath the king ſet, to ouerſee the Church, and to gouerne it for him; and them whom God gaue in the want of Kings, to raigne as Kings, and to rule his Church: euen them hath the king giuen to raigne, vnder, and for him, in and ouer the ancient Church, of Ieſus our Lord, and king. So that the Biſhops had their firſt place of God: but now they haue it of the king alſo; & ſo there is ſome thing of the Biſhop, that was of God: and that is their firſt inſtitution, and creation: and ſomething that is of the king; and that is their Baronies, and their power alſo, to rule in ſteed of the king, ouer the Church of England. We therefore, that haue ſubſcribed to the booke of the ordination of Biſhops and Deacons haue ſubſcribed only to the ordinance, and to the inſtitution of God, and the king: and ſo we haue committed no euill, nor done any ſinne at all, in that out of ſo good grounds of the word of God, we haue ſubſcribed firſt to the ordination of Biſhops: and by conſequent, to the eſtabliſhed Gouernment of this our Church: which we haue ſhewed to come more neare to the Primitiue Gouernement, which was in the

the Apoſtles dayes, then that of the reformed Churches: and which differeth euen from that which followed immediately, nothing at all: or elſe in no materiall point, but onely in a neceſſarie circumſtance. And thus much for our anſwere touching ſubſcription to the booke of ordination of Biſhops, and Deacons.

And now, in a word to anſwere for our ſubſcription to the Booke of Common Prayer, reformed: I confeſſe, that I ſee many cauels brought againſt it: but no obiection of any weight, or any worth; or that deſerueth an anſwere: and yet hath bin already ſufficiently anſwered, by men of farre more excellent gifts, then my ſelfe am: vpon whoſe anſwere, vnanſwered, I repoſe my ſelfe contentedly, and therunto I wiſh for anſwere, all others to referre themſelues: onely I admoniſh all men of this, that as in reading of the Scriptures, there muſt be a conſtruction had, of the places that ſeeme to differ, anſwerable, and agreeing, to the proportion of faith: leaſt there be a place left for the Atheiſts, and Heretiques, to cauill there againſt: ſo in reading all other Authors, and Bookes; eſpecially that of Common Prayer, there muſt bee vſed the like, and a gentle conſtruction: which being in loue, and duty afforded thereunto, they ſhall find therein nothing diſagreeing, or differing one iot from the proportion of faith: and let them remember, that Atheiſtes and Heretiques, haue picked quarrels, and found matters of cauil, euen againſt the holy booke of the Bible: and therefore no maruaile, if a cauilling ſpirit, may find ſome matter of cauill, againſt the Booke of Common Prayer: the prouerbe is true, it is an eaſie matter to find a ſtaffe to beat a dogge. And thus much concerning ſubſcription.

FINIS.